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SERTUM.

6000846788

SERTUM,

A

GREEK READING BOOK,

FOR THE USE OF

THE FOURTH FORM AT ETON:

WITH NOTES.

ETON COLLEGE:
E. P. WILLIAMS AND SON.
LONDON:—SIMPKIN, MARSHALL, AND CO.

1869.

304. g. 11.

SERTUM.

1 *Κώνωψ πρὸς λέοντα ἐλθὼν εἶπεν· οὔτε φοβοῦμαι σε, οὔτε δυνατώτερός μου εἶ· τίς γάρ σοι ἔστιν ἡ δύναμις; ξύεις γοῦν τοῖς ὄνυξι, καὶ δάκνεις τοῖς ὀδοῦσι· ὅπερ καὶ γυνὴ τῷ ἀνδρὶ μαχομένη ποιεῖ. Ἐγὼ δὲ πολύ σου πέφυκα ἰσχυρότερος· εἰ δε βούλει, ἔλθωμεν καὶ εἰς πόλεμον· Καὶ δὴ σαλπίσας ὁ κώνωψ ὡρμᾶτο, δάκνων τὰ περὶ τὰς ῥῖνας αὐτοῦ ἄτριχα πρόσωπα. Ὁ δὲ λέων τοῖς ἰδίοις ὄνυξιν ἐσπάραξεν ἑαυτόν, ἕως οὗ ἠγανάκτησεν. Ὁ οὖν κώνωψ, σαλπίσας καὶ ἐπινίκιον ᾄσας ὡς δὴ νικήσας τὸν λέοντα, ἀπέπτατο. Ἀράχνης δὲ δέσμῳ ἐμπλακείς, ἐσθιόμενος ἀπωδύρετο, ὅτι μεγίστου ἄρα θηρὸς περιγενόμενος, ὑπ' εὐτελοῦς ζώου, τῆς ἀράχνης, ἀπόλλυται.*

2 *Μεσονυκτίοις ποθ' ὥραις,*
στρέφεται ὅτ' Ἄρκτος ἤδη
κατὰ χεῖρα τὴν Βοώτου,
μερόπων δὲ φῦλα πάντα
κέαται κόπῳ δαμέντα,
τότ' Ἔρως ἐπισταθείς μευ

θυρέων ἔκοπτ' ὀχῆας.
τίς, ἔφην, θύρας ἀράσσει;
κατά μευ σχίσεις ὀνείρους.
ὁ δ' Ἔρως, Ἄνοιγε, φησί,
βρέφος εἰμί, μὴ φόβησαι.
βρέχομαι δὲ κἀσέληνον
κατὰ νύκτα πεπλάνημαι.
ἐλέησα ταῦτ' ἀκούσας·
ἀνὰ δ' εὐθὺ λύχνον ἅψας,
ἀνέῳξα· καὶ βρέφος μὲν
ἐσορῶ φέροντα τόξον
πτέρυγάς τε καὶ φαρέτρην.
παρὰ δ' ἑστίην καθίξας,
παλάμαισι χεῖρας αὐτοῦ
ἀνέθαλπον, ἐκ δὲ χαίτης
ἀπέθλιβον ὑγρὸν ὕδωρ.
ὁ δ', ἐπεὶ κρύος μεθῆκε,
φέρε, φησί, πειράσωμεν
τόδε τόξον, εἴ τι μοι νῦν
βλάβεται βραχεῖσα νευρή.
τανύει δὲ καί με τύπτει
μέσον ἦπαρ, ὥσπερ οἶστρος.
ἀνὰ δ' ἅλλεται καχάζων,
ξένε δ', εἶπε, συγχάρηθι·
κέρας ἀβλαβὲς μέν ἐστι,
σὺ δὲ καρδίην πονήσεις.

3 Ἡλίθιος κεράμιον οἴνου ἔχων ἐπεσφράγισεν επιμελῶς. τοῦ δὲ οἰκέτου κάτωθεν διατρήσαντος καὶ κλέψαντος

ἐθαύμαζεν ὅπως τῶν σημάντρων σώων ὄντων ὁ οἶνος ἀεὶ ἠλαττοῦτο. Εἰπόντος δέ τινος· ὅρα μὴ κάτωθεν ὑφῄρηται· ὦ ἀμαθέστατε, ἔφη, οὐ τὸ κάτω ἐπιλείπει, ἀλλὰ τὸ ἄνω μέρος.

4 Ἀστρολόγος ἀφυὴς παιδίου γένεσιν λέγων εἶπεν· οὗτος ἔσται ῥήτωρ, εἶτα Καίσαρος οἰκονόμος, εἶτα ἡγεμών. τεθνηκότος δὲ τοῦ παιδὸς μετ' ὀλίγον πρὸς τὴν μητέρα ἐγκαλοῦσαν καὶ λέγουσαν· "ὃν σὺ ῥήτορα ἔσεσθαι εἶπας καὶ οἰκονόμον Καίσαρος καὶ ἡγεμόνα, τέθνηκεν," ἀπεκρίνατο ναὶ μὰ τὴν αὐτοῦ μνήμην, εἰ ἐπεβίω, ταῦτα πάντα ἂν ἐγένετο.

5 Ἀνόητός τις ἐπεὶ ἐν τῷ Ῥήνῳ πλοῖον ἐν βράχεσιν ἐποκείλαν ἐνεσχέθη ὑποβὰς ὑπὸ τὸ κατάστρωμα τοῖς ὤμοις ἄνω ἐώθει.

6 Μωροῦ υἱὸς ὑπὸ τοῦ πατρὸς εἰς πόλεμον ἐκπεμπόμενος ὑπέσχετο ὅταν ἐπανέλθῃ πολεμίου κεφαλὴν αὐτῷ οἴσειν. ὁ δὲ εἶπε· κἂν ἄνευ κεφαλῆς ἐπανέλθῃς εὐφρανθήσομαι.

7 Ἐρασμίη πέλεια,
πόθεν, πόθεν πέτασσαι;
Ἀνακρέων μ' ἔπεμψε
πρὸς παῖδα, πρὸς Βάθυλλον.
πέπρακέ μ' ἡ Κυθήρη
λαβοῦσα μικρὸν ὕμνον.
ἐγὼ δ' Ἀνακρέοντι
διακονῶ παροῦσα·

καὶ νῦν, ὁρᾶς, ἐκείνου
ἐπιστολὰς κομίζω.
καί φησιν εὐθεώς με
ἐλευθέρην ποιήσειν,
ἐγὼ δὲ, κἄν ἀφῇ με
δούλη μενῶ παρ' αὐτῷ.
τί γάρ με δεῖ πέτεσθαι
ὄρη τε καὶ κατ' ἄγρους,
καὶ δένδρεσιν καθίζειν,
φαγοῦσαν ἄγριόν τι ;
τανῦν ἔδω μὲν ἄρτον,
ἀφαρπάσασα χειρῶν
Ἀνακρέοντος αὐτοῦ.
πιεῖν δέ μοι δίδωσι
τὸν οἶνον ὃν προπίνει.
κοιμωμένη δ' ἐπ' αὐτῷ
τῷ βαρβίτῳ καθεύδω.
ἔχεις ἅπαντ'· ἄπελθε·
λαλιστέραν μ' ἔθηκας,
ἄνθρωπε, καὶ κορώνης.

8 Πίθηκος ἐφ' ὑψηλοῦ δένδρου καθήμενος, ὡς ἐθεάσατο ἁλιεῖς ἐν ποταμῷ τινὶ σαγήνην βάλλοντας, παρετήρει τὰ ὑπ' αὐτῶν πραττόμενα. Ὡς δὲ ἐκεῖνοι τὴν σαγήνην ἀνασπάσαντες μικρὸν ἄποθεν ἠρίστων, ὁ πίθηκος καταβὰς ἀπὸ τοῦ δένδρου ἐπειρᾶτο καὶ αὐτὸς τὰ αὐτὰ πράττειν· φασὶ γὰρ μιμητικὸν εἶναι τοῦτο τὸ ζῷον. Ἐφαψάμενος δὲ τῶν δικτύων ὡς συνελήφθη, ἔφη πρὸς ἑαυτόν· "ἀλλ' ἔγωγε δίκαια πέπονθα· τί γὰρ ἁλιεύειν ἀμαθὴς ὢν ἐπεχείρησα ;"

9 *Μωρός τις ἐμπεσὼν εἰς λάκκον ἐβόα ἀνακαλῶν βοήθειαν. ὡς δὲ οὐδεὶς ὑπήκουε· μωρὸς ἐγώ, ἔφη, τί οὐκ ἀνελθὼν πάντας μαστιγῶ, ἵνα οὕτω γοῦν ὑπακούωσι καὶ κλίμακα προσφέρωσιν ;*

10 *Ἐπαμεινώνδας θανάτου δίκην φεύγων ὅτι παρὰ τὸν νόμον μῆνας τέσσαρας τῆς Βοιωταρχίας ἀντείχετο ἔφη· ὦ ἄνδρες δικασταί, ἐάν με ἀποκτείνητε δέομαι ὑμῶν ἐπιγράψαι μοι ἐν τῇ στήλῃ τὴν καταδίκην, ὅπως εἰδῶσιν οἱ Ἕλληνες ἅπαντες ὅτι Ἐπαμεινώνδας ἄκοντας τοὺς Θηβαίους ἠνάγκασε τεμεῖν τὴν Λακωνικὴν πεντακοσίοις ἔτεσιν ἀδήωτον οὖσαν, ἀνοικίσαι δὲ τὴν Μεσσήνην δι' ἐτῶν τριάκοντα καὶ τριακοσίων, συναγαγεῖν δὲ εἰς ταὐτὸν Ἀρκάδας, ἀποδοῦναι δὲ τοῖς Ἕλλησι τὴν αὐτονομίαν. πρὸς ταῦτα γελῶντες οἱ δικασταὶ αὐτὸν ἀπέλυσαν.*

11 *Φιλάργυρος διαθήκας γράφων κληρονόμον ἁπάντων ἔγραψεν ἑαυτόν.*

12 *Θέλω, θέλω φιλῆσαι·*
ἔπειθ' Ἔρως φιλεῖν με·
ἐγὼ δ' ἔχων νόημα
ἄβουλον, οὐκ ἐπείσθην·
ὁ δ' εὐθὺ τόξον ἅρας,
καὶ χρυσέην φαρέτρην,
μάχῃ με προυκαλεῖτο.
κἀγὼ λαβὼν ἐπ' ὤμων
θώρηχ', ὅπως Ἀχιλλεύς,
καὶ δοῦρα καὶ βοείην
ἐμαρνάμην Ἔρωτι.

ἔβαλλ'· ἐγὼ δ' ἔφευγον.
ὡς δ' οὐκέτ' εἶχ' ὀϊστοὺς
ἤσχαλλεν, εἶθ' ἑαυτὸν
ἀφῆκεν εἰς βέλεμνον.
μέσος δὲ καρδίης μευ
ἔδυνε, καί μ' ἔλυσε.
μάτην δ' ἔχω βοείην·
τί γὰρ βαλώμεθ' ἔξω,
μάχης ἔσω μ' ἐχούσης;

13 Ἡ γῆ μέλαινα πίνει,
πίνει δὲ δενδρέ' αὐτήν·
πίνει θάλασσα κρούνους,
ὁ δ' ἥλιος θάλασσαν,
τὸν δ' ἥλιον σελήνη·
τί μοι μάχεσθ', ἑταῖροι,
κἀντῷ θέλοντι πίνειν;

14 Ἀνθρώπων ἕκαστος δύο πήρας φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὄπισθεν, γέμει δὲ κακῶν ἑκατέρα· ἀλλ' ἡ μὲν ἔμπροσθεν τῶν ἀλλοτρίων, ἡ δὲ ὄπισθεν τῶν τοῦ φέροντος. Καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν οἰκεῖα κακὰ οὐχ ὁρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς κατανοοῦσι.

15 Σωκράτης ἐν γήρᾳ κιθαρίζων παρὰ Κόννῳ ἐτύγχανεν. εἰπόντος δέ τινος· κιθαρίζεις τηλικοῦτος ὤν; κρεῖττον, ἔφη, ὀψιμαθῆ εἶναι ἢ ἀμαθῆ.

16 Λόγου περὶ τῆς Ἀλεξάνδρου τελευτῆς ἐμπεσόντος,

οἱ μὲν ἄλλοι ῥήτορες Ἀθήνησιν ἀναπηδῶντες ἐπὶ τὸ βῆμα ἐκέλευον πολεμεῖν παραχρῆμα, ὁ δὲ Φωκίων ἠξίου περιμεῖναι λέγων· εἰ γὰρ σήμερον τέθνηκε καὶ αὔριον καὶ εἰς τρίτην ἔσται τεθνηκώς.

17 Αἴσωπος ἐν Σάμῳ δημηγορῶν, κρινομένου δημαγωγοῦ περὶ θανάτου, ἔφη· Ἀλώπεκα διαβαίνουσαν ποταμὸν ἀπωσθῆναι εἰς φάραγγα· οὐ δυναμένην δ' ἐκβῆναι πολὺν χρόνον κακοπαθεῖν, καὶ κυνοραϊστὰς πολλοὺς ἔχεσθαι αὐτῆς· ἐχῖνον δὲ πλανώμενον, ὡς εἶδεν αὐτήν, κατοικτείραντα εἰπεῖν, βούλει ἀφέλω σου τοὺς κυνοραϊστάς· τὴν δὲ οὐκ ἐᾶν. Ἐρομένου δέ, διὰ τί, "ὅτι οὗτοι μὲν" φάναι "ἤδη μου πλήρεις εἰσὶ καὶ ὀλίγον ἕλκουσιν αἷμα, ἐὰν δὲ τούτους ἀφέλῃς, ἕτεροι ἐλθόντες πεινῶντες ἐκπίονταί μου τὸ λοιπὸν αἷμα."—"Ἀτὰρ καὶ ὑμᾶς," ἔφη "ὦ ἄνδρες Σάμιοι, οὗτος μὲν οὐδὲν ἔτι βλάψει· πλούσιος γάρ ἐστιν· ἐὰν δὲ ἀποκτείνητε, ἕτεροι ἥξουσι πένητες, οἳ ὑμῖν ἀναλώσουσι τὰ κοινὰ κλέπτοντες."

18 Ἔρως ποτ' ἐν ῥόδοισι
κοιμωμένην μέλιτταν
οὐκ εἶδεν, ἀλλ' ἐτρώθη.
τὸν δάκτυλον δὲ δηχθεὶς
τῆς χειρός, ὠλόλυξε.
δραμὼν δέ, καὶ πετασθεὶς
πρὸς τὴν καλὴν Κυθήρην,
ὄλωλα, μᾶτερ, εἶπεν,
ὄλωλα, κἀποθνήσκω.
ὄφις μ' ἔτυψε μικρός,
πτερωτός, ὃν καλοῦσι

μέλιτταν οἱ γεωργοί.
ἡ δ' εἶπεν, εἰ τὸ κέντρον
πονεῖ τὸ τῆς μελίττης,
πόσον, δοκεῖς, πονοῦσιν,
Ἔρως, ὅσους σὺ βάλλεις.

19 Στέφος πλέκων ποθ' εὗρον
ἐν τοῖς ῥόδοις Ἔρωτα·
καὶ τῶν πτερῶν κατασχὼν
ἐβάπτισ' εἰς τὸν οἶνον.
λαβὼν δ' ἔπινον αὐτόν.
καὶ νῦν ἔσω μελῶν μου
πτεροῖσι γαργαλίζει.

20 Αἶγα ἀποπλαγχθεῖσαν ἀγέλης ἐπανάγειν αἰπόλος ἐπειρᾶτο πρὸς τὰς λοιπάς. Ὡς δὲ φωναῖς καὶ συριγμοῖς χρώμενος οὐδὲν ἤνυεν, λίθον ἀφεὶς καὶ τοῦ κέρως τυχὼν, ἐδεῖτο τῷ δεσπότῃ μὴ κατειπεῖν. Ἡ δὲ "ἀνούστατε" εἶπεν "αἰπόλων, τὸ κέρας κεκράξεται, κἂν ἐγὼ σιωπήσω."

21 Μισογύνης ἐπικινδύνως ἐνόσει. τῆς δὲ γυναικὸς παρακαθημένης καὶ λέγουσης· ἐάν τι πάθῃς ἀπάγξομαι. ἀναβλέψας εἰς αὐτήν· ὦ φιλτάτη, ἔφη, ζῶντί μοι τοῦτο χάρισαι.

22 Γραμματοδιδάσκαλος ἀνόητος περὶ μαθητοῦ ἀκούσας πρῶτον μὲν ὅτι ἀσθενεῖ, ἔπειτα δὲ ὅτι πυρέττει κακῶς, εἶτα παρὰ τοῦ πατρὸς ἀκούσας ὅτι τέθνηκεν, εἶπεν ἀγανακτῶν· οὕτως ἀεί τι προφασιζόμενοι τοὺς παῖδας μανθάνειν οὐκ ἐᾶτε.

23 Δειλῶν δύο, τῶν πολεμίων ἐξαίφνης ἐμβαλόντων, ὁ μὲν εἰς φρέαρ ὑπέδυ, ὁ δὲ ἐν καλαμῶνι ἑαυτὸν ἔκρυψε. τῶν δὲ πολεμίων τινὸς ὕδωρ ἀρύσασθαι βουλομένου καὶ κράνος εἰς τὸ φρέαρ καθέντος, ὁ δειλὸς νομίζων στρατιώτην κατιέναι ἱκετεύων ἐλήφθη. ὡς δὲ ἔφασαν οἱ στρατιῶται γελάσαντες· ὦ μωρέ, εἰ ἐσιώπησας παρήλθομεν ἄν σε, ἀκούσας ὁ ἕτερος ὁ ἐν τῷ καλαμῶνι ἀνεβόησεν· τοιγαροῦν ἐμὲ παρέλθετε, σιωπῶ γάρ.

24 Ἀνήρ τις ὄνῳ ἐπικαθήμενος παρὰ κῆπον ὤδευεν, ἰδὼν δὲ συκῆς κλάδον ἐξέχοντα ὡρίμων σύκων πλήρη ἐπὶ τοῦ ὄνου ὀρθὸς ἀνεστηκὼς ἐπελάβετο τοῦ κλάδου. ὑπεκδραμόντος δὲ τοῦ ὄνου ἐξεκρέματο, προσδραμόντος δὲ τοῦ κηπουροῦ καὶ ἐρωτῶντος· τί ποιεῖς ἐκεῖ κρεμάμενος; ἀπεκρίνατο· ἀπὸ τοῦ ὄνου πέπτωκα.

25 Μακαρίζομέν σε, τέττιξ,
ὅτι δενδρέων ἐπ' ἄκρων
ὀλίγην δρόσον πεπωκώς,
βασιλεὺς ὅπως, ἀείδεις·
σὰ γάρ ἐστι κεῖνα πάντα,
ὁπόσα βλέπεις ἐν ἀγροῖς,
ὅσα τ' ἐκφύουσιν Ὧραι.
σὺ γὰρ εἶ φιλος γεωργῶν·
σὺ δὲ τιμίος βροτοῖσι,
θέρεος γλυκὺς προφήτης.
φιλέουσι μέν σε Μοῦσαι,
φιλέει δὲ Φοῖβος αὐτός,
λιγυρὴν δ' ἔδωκεν οἴμην.
τὸ δὲ γῆρας οὔ σε τείρει,

σοφέ, γηγενής, φίλυμνε,
ἀπαθής, ἄναιμ', ἄσαρκε,
σχεδὸν εἶ Θεοῖς ὅμοιος.

26 Αἱ Μοῦσαι τὸν Ἔρωτα
δήσασαι στεφάνοισι
τῷ Κάλλει παρέδωκαν.
καὶ νῦν ἡ Κυθέρεια
ζητεῖ, λύτρα φέρουσα,
λύσασθαι τὸν Ἔρωτα.
κἂν λύσῃ δέ τις αὐτόν,
οὐκ ἔξεισι, μενεῖ δέ·
δουλεύειν δεδίδακται.

27 Ἀλώπηξ ὑπὸ παγίδος τινὸς τὴν οὐρὰν ἀποκοπεῖσα, ἐπειδὴ δι' αἰσχύνην ἀβίωτον ἡγεῖτο εἶναι, διενοεῖτο καὶ τὰς ἄλλας ἀλώπεκας εἰς τὸ αὐτὸ προσαγαγεῖν, ἵνα τῷ κοινῷ πάθει τὸ ἴδιον ὄνειδος ἀποκρύψειε. Καὶ δὴ ἁπάσας ἀθροίσασα παρῄνει αὐταῖς τὰς οὐρὰς ἀποκόπτειν, λέγουσα, ὡς οὐκ ἀπρεπὲς μόνον τοῦτο, ἀλλὰ καὶ περισσόν τι αὐταῖς βάρος προσήρτηται. Τούτων δέ τις ὑπολαβοῦσα ἔφη· "ὦ αὕτη, ἀλλὰ τοῦτο εἰ μή σοι αὐτῷ συνέφερεν, οὐκ ἄν ἡμῖν συνεβούλευσας."

28 Πύκτης διὰ δειλίαν ἐπὶ τοῦ μετώπου ἐπέγραψεν ὁ τόπος τῶν καιρίων. παιόμενος δὲ συνεχῶς ὑπὸ τοῦ ἀντιπάλου εἶπε πρὸς τὸν παίοντα· μήτι σὺ γράμματα οὐκ ἐπίστασαι;

29 Δαρείου τοῦ Περσῶν βασιλέως πρὸς τοὺς Σκύθας πολεμοῦντος καὶ εἰς ἀπορίαν μεγάλην καταστάντος οἱ

Σκυθῶν βασιλεῖς ἔπεμψαν κήρυκα φέροντα Δαρείῳ δῶρα ὄρνιν καὶ μῦν καὶ βάτραχον καὶ ὀϊστοὺς πέντε. ἐρωτηθεὶς δὲ τί βούλεται τὰ διδόμενα οὐδὲν ἄλλο ἔφη αὐτῷ ἐπεστάλθαι ἢ δόντα ὡς τάχιστα ἀπαλλαγῆναι. ἐκέλευσε δὲ τοὺς Πέρσας αὐτούς, εἰ σοφοὶ εἶεν, γνῶναι τὸν νοῦν τῶν διδομένων. Βουλευομένων δὲ τῶν Περσῶν ὁ Γωβρύας συνετώτατος ὢν ἔγνωκε καὶ εἶπεν· ὦ ἄνδρες, τὰ δῶρα οὐδὲν ἄλλο ἡμῖν σημαίνει ἢ τόδε· ἐὰν μὴ ὄρνιθες γενόμενοι εἰς τὸν οὐρανὸν ἀνάπτησθε, ἢ μύες γενόμενοι κατὰ τῆς γῆς καταδύητε, ἢ βάτραχοι γενόμενοι εἰς τὰς λίμνας εἰσπηδήσητε, οὐκ ἀπονοστήσετε πάλιν οἰκάδε ἀλλ' ὑπὸ τούτων τῶν ὀϊστῶν ἀπολεῖσθε.

30 *Τέσσαρές εἰσιν ἀγῶνες ἀν' Ἑλλάδα· τέσσαρες ἱροί.*
οἱ δύο μὲν θνητῶν, οἱ δύο δ' ἀθανάτων·
Ζηνός, Λητοΐδαο, Παλαίμονος, Ἀρχεμόροιο·
ἆθλα δὲ τῶν, κότινος, μῆλα, σέλινα, πίτυς.

31 *Ἴσθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα*
ἅλμα, ποδωκείην, δίσκου, ἄκοντα, πάλην.

32 *Ἀνέρα τις λιπόγυιον ὑπὲρ νώτοιο λιπαυγὴς*
ἦγε, πόδας χρήσας, ὄμματα χρησάμενος.

33 *Κἄν με φάγῃς ἐπὶ ῥίζαν, ὅμως ἔτι καρποφορήσω,*
ὅσσον ἐπισπεῖσαί σοι, τράγε, θυομένῳ.

34 *Σκηνὴ πᾶς ὁ βίος καὶ παίγνιον· ἢ μάθε παίζειν,*
τὴν σπουδὴν μεταθείς, ἢ φέρε τὰς ὀδύνας.

35 *Λέγεται βασιλεύς τις Αἰγύπτιος πιθήκους ποτὲ*

πυρριχίζειν διδάξαι· καὶ τὰ θηρία (μιμητικώτατα δέ ἐστι τῶν ἀνθρωπίνων) ἐκμαθεῖν τάχιστα καὶ ὀρχεῖσθαι, ἁλουργίδας ἀμπεχόμενα καὶ προσωπεῖα περικείμενα· καὶ μέχρι γε πολλοῦ εὐδοκιμεῖν τὴν θέαν, ἄχρι δή τις θεατὴς ἀστεῖος, κάρυα ὑπὸ κόλπον ἔχων, ἀφῆκεν ἐς τὸ μέσον. Οἱ δὲ πίθηκοι ἰδόντες καὶ ἐκλαθόμενοι τῆς ὀρχήσεως, τοῦθ' ὅπερ ἦσαν, πίθηκοι ἐγένοντο ἀντὶ πυρριχιστῶν, καὶ ξυνέτριβον τὰ προσωπεῖα, καὶ τὴν ἐσθῆτα κατερρήγνυον, καὶ ἐμάχοντο περὶ τῶν καρύων πρὸς ἀλλήλους· τὸ δὲ σύνταγμα τῆς πυρρίχης διελέλυτο καὶ κατεγελᾶτο ὑπὸ τοῦ θεάτρου.

36 Φωκίων Ἀλεξάνδρου τοῦ βασιλέως ἑκατὸν τάλαντα αὐτῷ πέμψαντος ἠρώτησε τὸν κομίζοντα· διὰ τί πολλῶν Ἀθηναίων ὄντων ἐμοὶ μόνῳ ταῦτα δίδωσιν ὁ Ἀλέξανδρος; εἰπόντος δέ· ὅτι σὲ μόνον καλὸν κἀγαθὸν ἄνδρα ἡγεῖται. πρὸς ταῦτα, ἔφη, ἐασάτω με καὶ δοκεῖν καὶ εἶναι τοιοῦτον.

37 Σωκράτης ἀκούσας τῶν φίλων τινὸς λέγοντος· ὡς πολυτελὴς ἡ πόλις. μνᾶς ὁ Χῖος οἶνος, ἡ πορφύρα τριῶν μνῶν, τοῦ μέλιτος ἡ κοτύλη πέντε δραχμῶν. λαβὼν αὐτὸν προσήγαγε τοῖς ἁλφίτοις· ὀβολοῦ τὸ ἡμίεκτον, εἶτα ταῖς ἐλαίαις· δύο χαλκῶν ἡ χοῖνιξ, εἶτα ταῖς ἐξωμίσι· δέκα δραχμῶν. ὁρᾷς οὖν, ἔφη, ὡς εὐτελὴς ἡ πόλις.

38 Τὸν τριετῆ παίζοντα περὶ φρέαρ Ἀρχιάνακτα
εἴδωλον μορφῆς κωφὸν ἐπεσπάσατο.
ἐκ δ' ὕδατος τὸν παῖδα διάβροχον ἥρπασε μήτηρ,
σκεψομένη, ζωῆς εἴ τινα μοῖραν ἔχει.
Νύμφας δ' οὐκ ἐμίγνεν ὁ νήπιος, ἀλλ' ἐπὶ γούνων
μητρὸς κοιμηθεὶς τὸν βαθὺν ὕπνον ἔχει.

39 Κλασθείσης ποτὲ ναὸς ἐν ὕδατι, δῆριν ἔθεντο
δισσοὶ ὑπὲρ μούνης μαρνάμενοι σανίδος.
τύψε μὲν Ἀνταγόρης Πεισίστρατον· οὐ νεμεσητόν,
ἦν γὰρ ὑπὲρ ψυχῆς· ἀλλ' ἐμέλησε Δίκῃ.
νήχεθ' ὁ μέν· τὸν δ' εἶλε κύων ἅλιος. Παναλάστωρ
Κηρῶν οὐδ' ὑγρῷ παύεται ἐν πελάγει.

40 Δημώνακτι πλεῖν μέλλοντι χειμῶνος ἐπιγενομένου, εἶπέ τις· οὐ δέδοικας μὴ ἀνατραπέντος τοῦ πλοίου ὑπὸ τῶν ἰχθύων καταβρωθῇς; ὁ δὲ γελάσας ἀπεκρίνατο· κἂτα οὐκ ἀγνώμων ἂν εἴην δεδιὼς ὑπὸ ἰχθύων κατεδεσθῆναι αὐτὸς τοσούτους ἰχθῦς καταφαγών;

41 Ἀρίστιππος Διονύσιον ᾔτει ἀργύριον. εἰπόντος δὲ τοῦ τυράννου· ἀλλὰ μὴν εἴρηκας οὐκ ἀπορήσειν χρημάτων τὸν σοφόν· δὸς πρῶτον, εἶπεν ὁ φιλόσοφος, καὶ περὶ τούτου ζητήσομεν. δόντος δέ· ὁρᾷς, ἔφη, ὅτι οὐκ ἠπόρησα.

42 Νεανίσκος τις εὐτράπελος ἀπορῶν χρημάτων τὰ βιβλία ἐπώλει, καὶ πρὸς τὸν πατέρα γράφων ἔλεγε· σύγχαιρέ μοι, ὦ πάτερ, ἤδη γὰρ ἐμὲ τὰ βιβλία τρέφει.

43 Ἀλώπηξ λιμώττουσα, ὡς ἐθεάσατο ἐπί τινος ἀμπέλου βότρυας κρεμαμένους, ἐβούλετο μὲν αὐτῶν περιγενέσθαι, ἐπεὶ δὲ οὐκ ἐδύνατο, ἀπαλλαττομένη πρὸς ἑαυτὴν εἶπεν· "ὄμφακές εἰσι."

44 Γεωργοῦ παῖδες ἐστασίαζον· ὁ δ', ὡς πολλὰ παραινῶν οὐκ ἠδύνατο πεῖσαι αὐτοὺς λόγοις μεταβάλλεσθαι, ἐκέλευσεν αὐτοὺς ῥάβδων δέσμην κομίσαι. Ἐκείνων δὲ τὸ προσταχθὲν ποιησάντων, τὸ μὲν πρῶτον δοὺς αὐτοῖς

ἀθρόας τὰς ῥάβδους ἐκέλευσε κατάγνυναι· ἐπειδὴ δὲ καὶ πάσῃ τῇ βίᾳ χρώμενοι οὐκ ἠδύναντο, ἐκ δευτέρου λύσας τὴν δέσμην ἀνὰ μίαν αὐτοῖς ῥάβδον ἐδίδου· ἔπειτα ῥᾳδίως κατακλασθεισῶν ἔφη· "οὕτω καὶ ὑμεῖς, ὦ παῖδες, ἐὰν μὲν ὁμοφρονῆτε, ἀχείρωτοι τοῖς ἐχθροῖς ἔσεσθε· ἐὰν δὲ στασιάζητε, εὐάλωτοι."

45 Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου.

46 Χαίρει τις Θεόδωρος, ἐπεὶ θάνον· ἄλλος ἐπ' αὐτῷ χαιρήσει· θανάτῳ πάντες ὀφειλόμεθα.

47 Ἐλπίς, καὶ σύ, Τύχη, μέγα χαίρετε· τὸν λιμένʼ εὗρον· οὐδὲν ἐμοὶ χʼ ὑμῖν· παίζετε τοὺς μετʼ ἐμέ.

48 Ἀγρὸς Ἀχαιμενίδου γενόμην ποτέ, νῦν δὲ Μενίππου· καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον.
καὶ γὰρ ἐκεῖνος ἔχειν μέ ποτʼ ᾤετο, καὶ πάλιν οὗτος οἴεται· εἰμὶ δʼ ὅλως οὐδενός, ἀλλὰ Τύχης.

49 Χρυσὸν ἀνὴρ εὑρὼν ἔλιπε βρόχον· αὐτὰρ ὁ χρυσόν, ὃν λίπεν, οὐχ εὑρὼν ἧψεν, ὃν εὗρε, βρόχον.

50 Τὸ ῥόδον ἀκμάζει βαιὸν χρόνον· ἢν δὲ παρέλθῃ, ζητῶν εὑρήσεις οὐ ῥόδον, ἀλλὰ βάτον.

51 Μωρὸς ναναγίᾳ χρησάμενος, τῶν συμπλεόντων ἑκάστου σκεῦός τι εἰς σωτηρίαν περιλαμβάνοντος, αὐτὸς τῶν ἀγκυρῶν μιᾷ περιεπλέκετο.

52 Ἠλίθιός τις κολυμβῶν παρὰ μικρὸν ἀπεπνίγη. ὤμοσεν οὖν μὴ εἰσιέναι πρότερον εἰς τὸ ὕδωρ, πρὶν ἂν μάθῃ καλῶς κολυμβᾶν.

53 *Μωρός τις ἰδὼν διδύμους ἀδελφοὺς σφόδρα ὁμοίους πρὸς τοὺς τὴν ὁμοιότητα θαυμάζοντας εἶπεν· οὐχ οὕτως ὅμοιός ἐστιν οὗτος ἐκείνῳ ὡς ἐκεῖνος τούτῳ.*

54 *Ἄσωτοι δύο ἐδυσφόρουν πρὸς ἀλλήλους ἐπὶ τῷ τοὺς πατέρας αὐτῶν ζῆν. τοῦ δὲ ἑτέρου εἰπόντος· ἀποπνίξωμεν οὖν ἑκάτερος τὸν ἴδιον, ἀντεῖπεν ὁ ἕτερος· μὴ γένοιτο, ἵνα μὴ πατραλοῖαι καλώμεθα, ἀλλ', εἰ βούλει, σὺ μὲν τὸν ἐμὸν ἀπόκτεινον, ἐγὼ δὲ τὸν σόν.*

55 *Συνοδεύοντες μωρὸς καὶ φαλακρὸς καὶ κουρεὺς καὶ ἐν ἐρημίᾳ τινὶ διανυκτερεύοντες συνέθεντο πρὸς ἀλλήλους ἐν μέρει ἐπὶ τέσσαρας ὥρας ἀγρυπνεῖν καὶ τὰ σκεύη τηρεῖν. ὡς οὖν ὁ κουρεὺς ἔλαχε πρῶτος φυλάττειν, ἀστεῖόν τι πράττειν βουλόμενος, καθεύδοντος τοῦ μωροῦ τὴν κεφαλὴν ἀπεξύρησε καὶ ἐξελθόντος τοῦ χρόνου αὐτὸν ἐξήγειρεν. ὁ δὲ ψηλαφήσας τὴν κεφαλὴν καὶ ψιλὴν εὑρών· μέγα κάθαρμα, εἶπεν, ὁ κουρεύς, ἀντ' ἐμοῦ γὰρ τὸν φαλακρὸν ἐξήγειρεν.*

56 *Ἀρίστιππος ἐρωτηθεὶς ὑπὸ Διονυσίου· διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας φοιτῶσιν, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι; ἀπεκρίνατο· ὅτι οἱ μὲν ἴσασιν ὧν δέονται, οἱ δὲ οὐκ ἴσασιν.*

57 *Ῥύγχος ἔχων τοιοῦτον, Ὀλυμπικέ, μήτ' ἐπὶ κρήνην*
ἔλθῃς, μήτ' ἐσόρα πρός τι διαυγὲς ὕδωρ.
καὶ σὺ γάρ, ὡς Νάρκισσος, ἰδὼν τὸ πρόσωπον ἐναργὲς
τεθνήξει, μισῶν σαυτὸν ἕως θανάτου.

58 Ἠγόρασας πλοκάμους, φῦκος, μέλι, κηρόν, ὀδόντας· τῆς αὐτῆς δαπάνης ὄψιν ἂν ἠγόρασας.

59 Πλοῦτον μὲν πλουτοῦντος ἔχεις, ψυχὴν δὲ πένητος, ὦ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης.

60 Μῦν Ἀσκληπιάδης ὁ φιλάργυρος εἶδεν ἐν οἴκῳ, καί, Τί ποιεῖς, φησίν, φίλτατε μῦ, παρ' ἐμοί; ἡδὺ δ' ὁ μῦς γελάσας, Μηδέν, φίλε, φησί, φοβηθῇς· οὐχὶ τροφῆς παρὰ σοὶ χρήζομεν, ἀλλὰ μονῆς.

61 Ἔθους ὄντος τοῖς πλέουσι Μελιταῖα κυνίδια καὶ πιθήκους ἐπάγεσθαι πρὸς παραμυθίαν τοῦ πλοῦ, πλέων τις εἶχε σὺν ἑαυτῷ καὶ πίθηκον. Γενομένων δ' αὐτῶν κατὰ τὸ Σούνιον, τὸ τῆς Ἀττικῆς ἀκρωτήριον, χειμῶνα σφοδρὸν συνέβη γενέσθαι. Τῆς δὲ νεὼς περιτραπείσης καὶ πάντων διαφευγόντων, ἐνήχετο καὶ ὁ πίθηκος. Δελφὶς δέ τις αὐτὸν θεασάμενος καὶ ἄνθρωπον εἶναι ὑπολαβών, ὑπελθὼν ἀνεῖχε διακομίζων ἐπὶ τὴν χέρσον. Ὡς δὲ κατὰ τὸν Πειραιᾶ ἐγένετο, τὸ τῶν Ἀθηναίων ἐπίνειον, ἐπυνθάνετο τοῦ πιθήκου, εἰ τὸ γένος ἐστὶν Ἀθηναῖος. Ἐκείνου δὲ εἰπόντος καὶ λαμπρῶν ἐνταῦθα τετυχηκέναι γονέων, ἐπανήρετο, εἰ καὶ τὸν Πειραιᾶ γιγνώσκει. Ὑπολαβὼν δὲ ὁ πίθηκος περὶ ἀνθρώπου αὐτὸν λέγειν, ἔφη, καὶ μάλα φίλος εἶναι αὐτῷ καὶ συνήθης. Καὶ ὁ Δελφὶς ἐπὶ τοσούτῳ ψεύδει ἀγανακτήσας, βαπτίζων αὐτὸν ἀνεῖλεν.

62 Βάτραχοι λυπούμενοι ἐπὶ τῇ ἑαυτῶν ἀναρχίᾳ πρέσβεις ἔπεμψαν ἐπὶ τὸν Δία, δεόμενοι βασιλέα αὐτοῖς παρασχεῖν. Ὁ δὲ συνεὶς τὴν εὐήθειαν, ξύλον εἰς τὴν

λίμνην καθῆκε. Καὶ οἱ βάτραχοι τὸ μὲν πρῶτον καταπλαγέντες τὸν ψόφον, ἑαυτοὺς εἰς τὰ βάθη τῆς λίμνης ἔρριπτον· ὕστερον δὲ, ὡς ἀκίνητον ἦν τὸ ξύλον, ἀναδύντες εἰς τοσοῦτον καταφρονήσεως ἦλθον, ὥστε ἐπιβαίνοντας αὐτῷ ἐπικαθέζεσθαι. Δεινὸν δὲ ποιούμενοι τοιοῦτον ἔχειν βασιλέα, ἦκον ἐκ δευτέρου πρὸς τὸν Δία, καὶ αὐτὸν παρεκάλουν μεταβαλεῖν αὐτοῖς τὸν ἄρχοντα· τὸν γὰρ πρῶτον λίαν εἶναι νωχελῆ. Καὶ ὁ Ζεὺς ἀγανακτήσας κατ' αὐτῶν, ὕδραν αὐτοῖς ἐπέπεμψεν, ὑφ' ἧς συλλαμβανόμενοι κατησθίοντο.

63 Δάκρυά σοι καὶ νέρθεν ὑπὸ χθονός, Ἡλιοδώρα,
δωροῦμαι, στοργᾶς λείψανον εἰς Ἀΐδην,
δάκρυα δυσδάκρυτα· πολυκλαύτῳ δ' ἐπὶ τύμβῳ
σπένδω μνᾶμα πόθων, μνᾶμα φιλοφροσύνας.
οἰκτρὰ γὰρ, οἰκτρὰ φίλαν σε καὶ ἐν φθιμένοις Μελέαγρος
αἰάζω, κενεὰν εἰς Ἀχέροντα χάριν.
αἶ, αἶ, ποῦ τὸ ποθεινὸν ἐμοὶ θάλος; ἅρπασεν Ἅΐδας,
ἅρπασεν· ἀκμαῖον δ' ἄνθος ἔφυρε κόνις.
ἀλλά σε γουνοῦμαι, Γᾶ παντρόφε, τὰν πανόδυρτον
ἠρέμα σοῖς κόλποις, μᾶτερ, ἐναγκάλισαι.

64 Εἴθε ῥόδον γενόμην ὑποπόρφυρον, ὄφρα με χερσὶν
ἁραμένη χαρίσῃ στήθεσι χιονέοις.

65 Στρατόνικος τοὺς Ῥοδίους εἰς· πολυτέλειαν ἐπισκώπτων· ὦ ἄνδρες Ῥόδιοι, ἔφη, οἰκοδομεῖτε μὲν ὡς ἀθάνατοι ὄντες, ὀψωνεῖτε δὲ ὡς μετ' ὀλίγον ἀποθανούμενοι.

66 *Δημάδης ἐπιστάς ποτε ἀριστῶντι τῷ Φωκίωνι καὶ θεασάμενος αὐτοῦ τῆς τραπέζης τὸ λιτὸν καὶ εὐτελές· θαυμάζω, ἔφη, ὦ Φωκίων, εἰ οὕτως ἀριστᾶν δυνάμενος πράττεις τὰ πολιτικά.*

67 *Ἀγησίλαος φιλοτεκνότατος ὢν μικροῖς τοῖς παιδίοις κάλαμον περιβεβηκὼς ὥσπερ ἵππον οἴκοι συνέπαιζεν. ἐξαίφνης δὲ ξένου τινὸς ἐπιστάντος παρεκάλει μηδενὶ φράζειν πρὶν καὶ αὐτὸς πατὴρ παίδων γένοιτο.*

68 *Ἀγησίλαος παρακληθεὶς ἀκοῦσαι ἀνθρώπου τὴν τῆς χελιδόνος φωνὴν ἄριστα μιμουμένου ἠρνήσατο λέγων· αὐτῆς ἀκήκοα πολλάκις.*

69 *Στησίχορος, ἑλομένων στρατηγὸν αὐτοκράτορα τῶν Ἱμεραίων Φάλαριν, καὶ μελλόντων φυλακὴν διδόναι τοῦ σώματος, τἆλλα διαλεχθεὶς εἶπεν αὐτοῖς λόγον· ὡς ἵππος κατεῖχε λειμῶνα μόνος· ἐλθόντος δ' ἐλάφου καὶ διαφθείροντος τὴν νομήν, βουλόμενος τιμωρήσασθαι τὸν ἔλαφον, ἠρώτα ἄνθρωπον, εἰ δύναιτ' ἂν μετ' αὐτοῦ κολάσαι τὸν ἔλαφον. Ὁ δ' ἔφη· "ἐὰν σὺ λάβῃς χαλινόν, καὶ αὐτὸς ἀναβῶ ἐπί σε ἔχων ἀκόντια." Ἐπὶ τούτοις συνομολογήσας ὁ ἵππος ἀντὶ τοῦ τιμωρίαν λαβεῖν αὐτὸς ἐδούλευσε τῷ ἀνθρώπῳ. "Οὕτω δὲ καὶ ὑμεῖς" ἔφη "ὁρᾶτε, μὴ βουλόμενοι τοὺς πολεμίους τιμωρήσασθαι, ταὐτὸ πάθητε τῷ ἵππῳ· τὸν μὲν γὰρ χαλινὸν ἔχετε ἤδη, ἑλόμενοι στρατηγὸν αὐτοκράτορα· ἐὰν δὲ φυλακὴν δῶτε, καὶ ἀναβῆναι ἐάσητε, δουλεύσετε ἤδη Φαλάριδι."*

70 *Βόες μαγείρους ἀπολέσαι πότ' ἐζήτουν,*
ὡς σφίσιν ἔχοντας πολεμίαν ἐπιστήμην.

καὶ δὴ συνηθροίζοντο, πρὸς μάχην ἤδη
κέρατ' ἀποξύνοντες· εἷς δέ τις λίαν
γέρων ἐν αὐτοῖς (πολλὰ δ' ἦν ἀροτρεύσας),
"οὗτοι μὲν ἡμᾶς" εἶπε "χερσὶν ἐμπείροις
σφάζουσι καὶ κτείνουσι χωρὶς αἰκίας·
ἢν δ' εἰς ἀτέχνους ἐμπέσωμεν ἀνθρώπους,
διπλοῦς τότ' ἔσται θάνατος· οὐ γὰρ ἐλλείψει
τὸν βοῦν ὁ θύσων, κἂν μάγειρος ἐλλείψῃ."
Ὁ τὴν παροῦσαν πημονὴν φεύγειν σπεύδων
ὁρᾶν ὀφείλει, μή τι χεῖρον ἐξεύρῃ.

71 Διαρραγῆναί φασιν ἐκ μέσου νώτου
δράκοντι μῆκος ἐξισουμένην σαύραν.

72 Δρῦν ἄνεμος ἐκριζώσας ἐν ποταμῷ ἔρριψεν. Ἡ δὲ φερομένη τοὺς καλάμους ἐρωτᾷ· "πῶς ὑμεῖς, ἀσθενεῖς ὄντες καὶ λεπτοί, ὑπὸ τῶν βιαίων ἀνέμων οὐκ ἐκριζοῦσθε;" Οἱ δὲ εἶπον· "ὑμεῖς τοῖς ἀνέμοις μάχεσθε καὶ ἀνθίστασθε, καὶ διὰ τοῦτο ἐκριζοῦσθε· ἡμεῖς δέ, παντὶ ἀνέμῳ ὑποπίπτοντες, ἀβλαβεῖς διαμένομεν."

73 Λύκος καταπιὼν ὀστοῦν περιήει ζητῶν τὸν ἰασόμενον. Περιτυχὼν δὲ ἐρωδιῷ, παρεκάλει αὐτὸν ἐπὶ μισθῷ τὸ ὀστοῦν ἐξελεῖν· κἀκεῖνος καθεὶς τὴν κεφαλὴν εἰς τὸν φάρυγγα αὐτοῦ τὸ ὀστοῦν ἐξέσπασε, καὶ τὸν ὁμολογηθέντα μισθὸν ἐξῄτει. Ὁ δὲ λύκος γελάσας καὶ τοὺς ὀδόντας θήξας φησίν· "ἀρκεῖ σοι εἰ τὴν κεφαλὴν ἀβλαβῆ ἐξεῖλες."

74 Ὁ χειμὼν ἔσκωψεν εἰς τὸ ἔαρ, καὶ ὠνείδισεν αὐτό,

ὅτι εὐθὺς φανέντος ἡσυχίαν ἄγει ἔτι οὐδείς, ἀλλ᾽ ὁ μέν τις ἐπὶ λειμῶνας καὶ ἄλση φοιτᾷ, ὅτῳ ἄρα φίλον δρέπεσθαι ἀνθέων ὁ δὲ ἔμπορος τὴν θάλατταν διαβάς, ἢν τύχῃ, παρ᾽ ἄλλους ἤδη ἀνθρώπους ἔρχεται· καὶ ὅτι ἅπαντες ἀνέμων ἢ πολλοῦ ἐξ ὄμβρῶν ὕδατος ἔχουσι φροντίδα οὐκέτι. "᾽Εγὼ δ᾽" ἔφη "ἄρχοντι καὶ αὐτοδεσπότῃ ἔοικα, καὶ οὐδὲ εἰς οὐρανόν, ἀλλὰ κάτω που καὶ εἰς τὴν γῆν ἐπιτάττω βλέπειν, καὶ δεδιέναι καὶ τρέμειν, καὶ ἀγαπητῶς διάγειν οἵκοι ἠνάγκασα." "Τοιγαροῦν" ἔφη τὸ ἔαρ "σοῦ μὲν καὶ ἀπαλλαγεῖεν ἂν ἄνθρωποι ἀσμένως· ἐμοῦ δὲ αὐτοῖς καλὸν καὶ αὐτὸ εἶναι δοκεῖ τοὔνομα, καὶ νὴ τὸν Δία γε ὀνομάτων κάλλιστον, ὥστε καὶ ἀπόντος μέμνηνται καὶ φανέντος γηθοῦσι.

75 Τῇδε Σάων ὁ Δίκωνος ᾽Ακάνθιος ἱερὸν ὕπνον
κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθούς.

76 Ὦ ξεῖν᾽, ἄγγειλον Λακεδαιμονίοις, ὅτι τῇδε
κείμεθα, τοῖς κείνων πειθόμενοι νομίμοις.

77 Ζωὴν συλήσας, δωρεῖ τάφον· ἀλλά με κρύπτεις,
οὐ θάπτεις· τοίου καὐτὸς ὄναιο τάφου.

78 Πολλὰ φαγών, καὶ πολλὰ πιών, καὶ πολλὰ κάκ᾽ εἰπὼν
ἀνθρώπους, κεῖμαι Τιμοκρέων ῾Ρόδιος.

79 Ἕκτωρ Αἴαντι ξίφος ὤπασεν, Ἕκτορι δ᾽ Αἴας
ζωστῆρ᾽· ἀμφοτέρων ἡ χάρις εἰς θάνατον.

80 Ναυηγοῦ τάφος εἰμὶ Διοκλέος· οἱ δ᾽ ἀνάγονται,
φεῦ τόλμης, ἀπ᾽ ἐμοῦ πείσματα λυσάμενοι.

81 Ἀνόητός τις βουλόμενος τὸν ἑαυτοῦ ἵππον διδάξαι μὴ φαγεῖν τροφὴν αὐτῷ οὐ παρέβαλεν. Ἀποθανόντος δὲ τοῦ ἵππου ὑπὸ λιμοῦ ἔλεγε κλάων· μέγα ἐζημιώθην, ἐπειδὴ γὰρ ἔμαθε μὴ ἐσθίειν τότε ἀπέθανεν.

82 Ἰδών τις ἐν τῇ ἑορτῇ, ἢ διὰ χιλίων ἐτῶν ἐν Ῥώμῃ ἄγεται, ἀθλητὴν ἡττηθέντα καὶ λυπούμενον παραμυθούμενος αὐτὸν εἶπε· θάρσει, ὠγαθέ, ἄλλην γὰρ χιλιετηρίδα σὺ νικήσεις.

83 Νεανίσκος ὁπλομάχου σκευὴν λαβὼν ἔπαιζεν. Ἄφνω δέ τινος ἀπαγγείλαντος ὅτι ὁ πατὴρ προσέρχεται ῥίψας τὸ ξίφος ἔλυε τὴν κνημῖδα. Ἐξαίφνης δὲ τοῦ πατρὸς ἐπιστάντος περικεφαλαίαν ἔχων βιβλίον ἀνεγίγνωσκεν.

84 Νηχόμενός τις ὄμβρου ἐπιγενομένου ἵνα μὴ βρέχοιτο εἰς τὸ βάθος κατέδυ.

85 Χειμῶνος ὥρᾳ τῶν σίτων βραχέντων οἱ μύρμηκες ἔψυχον, τέττιξ δὲ λιμώττων ᾔτει αὐτοὺς τροφήν. Οἱ δὲ μύρμηκες εἶπον αὐτῷ· "διατί τὸ θέρος οὐ συνῆγες τροφήν;" Ὁ δὲ εἶπεν· "οὐκ ἐσχόλαζον, ἀλλ' ᾖδον μουσικῶς." Οἱ δὲ γελάσαντες εἶπον· "ἀλλ' εἰ θέρους ηὔλεις, χειμῶνος ὀρχοῦ."

86 Βοηλάτης ἐκ κώμης ἄμαξαν ἦγεν, καὶ ἐμπεσούσης αὐτῆς εἰς φάραγγα κοιλώδη, δέον βοηθεῖν, ἀργὸς ἵστατο τῷ Ἡρακλεῖ προσευχόμενος· ἐκεῖνον γὰρ ἐκ πάντων τῶν θεῶν ἐτίμα. Ὁ δὲ ἐπιστὰς εἶπε· "τῶν τροχῶν ἅπτου,

καὶ τοὺς βόας νύττε, καὶ τότε τῷ θεῷ εὔχου, ὅταν καὐτός τι ποιῇς· τοῖς γὰρ ἀργοῖς οὐ συλλαμβάνει.

87 Πέμπω σοι, Ῥοδόκλεια, τόδε στέφος ἄνθεσι πλέξας,
αὐτὸς ὑφ' ἡμετέραις δρεψάμενος παλάμαις.
ἐστὶ κρίνου, ῥοδέη τε κάλυξ, νοτερή τ' ἀνεμώνη,
καὶ νάρκισσος ὑγρὸς καὶ κυανανγὲς ἴον.
ταῦτα στεψαμένη, λῆξον μεγάλαυχος ἐοῦσα·
ἀνθεῖς καὶ λήγεις, καὶ σὺ καὶ ὁ στέφανος.

88 Ἂν περιλείφθῃ μικρὸν ἐν ἄγγεσιν ἡδέος οἴνου
εἰς ὀξὺ τρέπεται τοῦτο τὸ λειπόμενον.
οὕτω ἀπαντλήσας τὸν ὅλον βίον, εἰς βαθὺ δ' ἐλθὼν
γῆρας ὁ πρεσβύτης, γίγνεται ὀξύχολος.

89 Ἀστέρας εἰσαθρεῖς Ἀστὴρ ἐμός· εἴθε γενοίμην
οὐρανος, ὡς πολλοῖς ὄμμασιν εἴς σε βλέπω.

90 Ἀνὴρ πένταθλος ἐπ' ἀνανδρίᾳ ἑκάστοτε ὑπὸ τῶν πολιτῶν ὀνειδιζόμενος, ἀποδημήσας ποτὲ καὶ μετὰ χρόνον ἐπανελθών, ἀλαζονευόμενος ἔλεγεν, ὡς πολλὰ καὶ ἐν ἄλλαις πόλεσιν ἀνδραγαθήσας ἐν τῇ Ῥόδῳ τοιοῦτον ἤλατο πήδημα, ὥστε μηδένα τῶν Ὀλυμπιονικῶν ἐφικέσθαι· καὶ τούτου μάρτυρας ἔφη παρέξεσθαι τοὺς πάροντας, ἔαν ἄρα ποτὲ ἐπιδημήσωσι. Τῶν δὲ παρόντων τις ὑποτυχὼν ἔφη πρὸς αὐτόν· "ἀλλ' ὦ φίλε, εἰ τοῦτο ἀληθές ἐστιν, οὐδέν σοι μαρτύρων· αὕτη γάρ σοι ἔστω ἡ Ῥόδος, ἴδωμεν καὶ τὸ πήδημα.

91 Ἀλαζὼν ἐν τῇ ἀγορᾷ θεασάμενος τὸν παῖδα νεωστὶ

ἐξ ἀγροῦ ἥκοντα ἤρετο· τί ποιεῖ τὰ ἐμὰ πρόβατα; ὁ δὲ ἀπεκρίνατο· ὁ μὲν ἄμνος καθεύδει, ἡ δὲ ὄϊς ἕστηκεν.

92 Αἰθίοπα ἐπρίατό τις τὸ χρῶμα μέλαν εἶναι νομίζων διὰ τῆς ἀμελείας τοῦ πρότερον ἔχοντος, καὶ παραλαβὼν οἴκαδε παντοίοις λουτροῖς ἐπειρᾶτο φαιδρύνειν αὐτόν· καὶ τὸ μὲν χρῶμα μεταβάλλειν οὐκ ἐδύνατο, τὸ δὲ σῶμα ἐς τὸ χεῖρον μετέστησε.

93 Πλούσιος τίς δύο θυγατέρας ἔχων, τῆς ἑτέρας ἀποθανούσης, θρηνούσας ἐμισθώσατο. Τῆς δὲ ἑτέρας παιδὸς εἰπούσης· "Ὡς ἄτοπον, εἴγε αὐταί, ὧν ἐστὶ τὸ πάθος, θρηνεῖν οὐκ ἴσμεν, αἱ δὲ μηδὲν προσήκουσαι οὕτω σφοδρῶς κόπτονται καὶ κλαίουσιν," ἡ μήτηρ ἔφη· "μὴ θαύμαζε, τέκνον, εἰ αὗται οὕτως θρηνοῦσιν· ἐπὶ γὰρ ἀργυρίῳ τοῦτο ποιοῦσιν."

94 Κορυδαλὸς ἦν τις ἐν χλόῃ νεοσσεύων,
ὃς παῖδας εἶχε ληίου κόμῃ θρέψας
λοφῶντας ἤδη καὶ πτεροῖσιν ἀκμαίους.
ὁ δὲ τῆς ἀρούρας δεσπότης ἐποπτεύων,
ὡς ξηρὸν εἶδε τὸ θέρος, εἶπε· "νῦν ὥρα
πάντας λαβεῖν μοι τοὺς φίλους, ἵν' ἀμήσω."
καί τις κορυδαλοῦ τῶν λοφηφόρων παίδων
ἤκουσεν αὐτοῦ τῷ τε πατρὶ μηνύει,
σκοπεῖν κελεύων ποῖ σφέας μεταστήσει.
ὁ δ' εἶπεν· "οὔπω καιρός ἐστι νῦν φεύγειν·
ὃς γὰρ φίλοις πέποιθεν οὐκ ἄγαν σπεύδει."
ὡς δ' αὖθις ἐλθὼν ἡλίου δ' ὑπ' ἀκτίνων
ἤδη ῥέοντα τὸν στάχυν βλέπων, εἶπεν

μισθὸν μὲν ἀμητῆρσιν αὔριον πέμψειν,
μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν,
λέγει κορυδαλὸς παισὶ νηπίοις οὕτως·
"νῦν ἔστιν ὥρα, παῖδες, ἀλλαχῆ φεύγειν,
ὅτ' αὐτὸς αὑτῷ κοὐ φίλοισι πιστεύει."

95 Ἀμαθὴς γὰρ ἔφυς κοὐ πολυπράγμων, οὐδ' Αἴσωπον πεπάτηκας,
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι,
προτέραν τῆς γῆς, κἄπειτα νόσῳ τὸν πατέρ' αὐτῆς ἀποθνήσκειν·
γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι πεμπταῖον· τὴν δ' ἀποροῦσαν
ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξαι.

96 Τοξότης ἀετοῦ κατεστοχάζετο, καὶ βέλος ἀφεὶς εἶλε τὸν ἀετόν. Ἐπιστραφεὶς δὲ ὁ ἀετός, καὶ τὸ βέλος ἰδὼν ἐπτερωμένον τοῖς οἰκείοις πτεροῖς, ἔφη· "θάνατον ἄρα ἐμαυτῷ φύσας ἐλάνθανον."

97 Λέγεται, ὡς οἱ τέττιγές ποτ' ἦσαν ἄνθρωποι πρὶν Μούσας γεγονέναι. Γενομένων δὲ Μουσῶν καὶ φανείσης ᾠδῆς, οὕτως ἄρα τινὲς τῶν τότε ἐξεπλάγησαν ὑφ' ἡδονῆς, ὥστε ᾄδοντες ἠμέλησαν σίτων τε καὶ ποτῶν, καὶ ἔλαθον αὐτοὺς τελευτήσαντες. Ἐξ ὧν τὸ τεττίγων γένος μετ' ἐκεῖνο φύεται, γέρας τοῦτο παρὰ Μουσῶν λαβόν, μηδὲν τροφῆς δεῖσθαι γενόμενον, ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθὺς ᾄδειν, ἕως ἂν τελευτήσῃ.

98 Ἡ πολιὴ κροτάφοισι Κοτύτταρις, ἡ πολύμυθος
γραῖα, δι' ἣν Νέστωρ οὐκ ἔτι πρεσβύτατος,
ἡ φάος ἀθρήσασ' ἐλάφου πλέον, ἡ χερὶ λαιῇ
γῆρας ἀριθμεῖσθαι δεύτερον ἀρξαμένη,
ζώει καὶ λεύσσουσα καὶ ἄρτιπος, οἷά τε νύμφη,
ὥστε με διστάζειν, μή τι πέπονθ' Ἀΐδης.

99 Ἔσβεσε τὸν λύχνον μῶρος, ψυλλῶν ὑπὸ πολλῶν
δακνόμενος, λέξας· Οὐκέτι με βλέπετε.

100 Ἱππεύων μύρμηκι Μενέστρατος, ὡς ἐλέφαντι,
δύσμορος ἐξαπίνης ὕπτιος ἐξετάθη.
λακτισθεὶς δ' ὡς εἶχε τάχυν μόρον, Ὦ φθόνε, φησίν,
οὕτως ἱππεύων ὤλετο καὶ Φαέθων.

101 Νυκτερὶς καὶ βάτος καὶ αἴθυια, ἑταιρείαν ποιησάμενοι, ἐμπορικὸν διέγνωσαν βίον ζῆν. Ἡ μὲν οὖν νυκτερὶς ἀργύριον δανεισαμένη καθῆκεν εἰς τὸ μέσον, ἡ δὲ βάτος ἐσθῆτα τὸ καθ' αὑτὴν ἔλαβεν, ἡ δὲ αἴθυια τρίτη χαλκόν· καὶ ἀπέπλευσαν. Χειμῶνος δὲ ἰσχυροῦ γενομένου καὶ τῆς νεὼς ἀφανισθείσης, πάντα ἀπολέσαντες αὐτοὶ ἐπὶ τὴν γῆν διεσώθησαν. Ἐξ ἐκείνου τοίνυν ἡ μὲν αἴθυια τοῖς αἰγιαλοῖς ἀεὶ παρεδρεύει, μή που τὸν χαλκὸν ἐκβάλλῃ ἡ θάλαττα· ἡ δὲ νυκτερὶς, τοὺς δανειστὰς φοβουμένη, τῆς μὲν ἡμέρας οὐ φαίνεται, νύκτωρ δ' ἐπὶ νομὴν φοιτᾷ· ἡ δὲ βάτος τῆς τῶν παριόντων ἐσθῆτος ἐπιλαμβάνεται, τὴν οἰκείαν ζητοῦσα.

102 Δημοσθένης ὁ ῥήτωρ, λέγειν ποτὲ κωλυόμενος ὑπὸ Ἀθηναίων ἐν ἐκκλησίᾳ, βραχὺ ἔφη βούλεσθαι πρὸς

αὐτοὺς εἰπεῖν. Ἐπεὶ δὲ ἐσιώπησαν, "Νεανίας" εἶπε "θέρους ὥρᾳ ἐμισθώσατο ἐξ ἄστεος ὄνον Μεγάραδε. Μεσούσης δὲ τῆς ἡμέρας καὶ σφοδρῶς φλέγοντος τοῦ ἡλίου, ἑκάτερος αὐτῶν ἐβούλετο ὑποδύεσθαι ὑπὸ τὴν σκιάν· εἶργον δὲ ἀλλήλους, ὁ μὲν μεμισθωκέναι τὸν ὄνον οὐ τὴν σκιὰν λέγων, ὁ δὲ μεμισθωμένος τὴν πᾶσαν ἔχειν ἐξουσίαν." Καὶ ταῦτα εἰπὼν ἀπῄει. Τῶν δὲ Ἀθηναίων ἐπισχόντων καὶ δεομένων πέρας ἐπιθεῖναι τῷ λόγῳ, "εἶθ' ὑπὲρ μὲν ὄνου σκιᾶς" ἔφη "βούλεσθε ἀκούειν, λέγοντος δὲ ὑπὲρ σπουδαίων πραγμάτων οὐ βούλεσθε;"

103 Ἄρθεὶς ἐκ Ζεφύρου πνοιῆς ἐποτᾶτο δι' αἴθρης
Χαιρήμων, ἀχύρου πολλὸν ἐλαφρότερος.
καὶ τάχ' ἂν ἐρροίζητο δι' αἰθέρος, εἰ μὴ ἀράχνῃ
τοὺς πόδας ἐμπλεχθεὶς ὕπτιος ἐκρέματο.
αὐτοῦ δὴ νύκτας τε καὶ ἤματα πέντε κρεμασθεὶς
ἑκταῖος κατέβη νήματι τῆς ἀράχνης.

104 Τέθνηκ' Εὐτυχίδης ὁ μελόγραφος· οἱ κατὰ γαίας
φεύγετ'· ἔχων ᾠδὰς ἔρχεται Εὐτυχίδης.
καὶ κιθάρας αὐτῷ διετάξατο συγκατακαῦσαι
δώδεκα, καὶ κίστας εἰκοσίπεντε νόμων.
νῦν ὑμῖν ὁ γέρων ἐπελήλυθε· ποῦ τις ἀπέλθῃ
λοιπόν, ἐπεὶ κᾄδην Εὐτυχίδης κατέχει;

105 Σελήνη ποτὲ ἐδεῖτο τῆς μητρός, ὅπως αὐτῇ χιτώνιον ὑφάινοι σύμμετρον. Ἡ δ' εἶπεν· "καὶ πῶς σύμμετρον ὑφήνω; νῦν μὲν γὰρ ὁρῶ σε πανσέληνον, αὖθις δὲ μηνοειδῆ, ποτὲ δ' ἀμφίκυρτον."

106 Ἀλεξάνδρου ἐν Ὀλυμπίᾳ κηρύξαντος κατιέναι τοὺς φυγάδας ἅπαντας πλὴν Θηβαίων, Εὐδαμίδας ἔφη· ἀτυχὲς μὲν ὑμῖν, ὦ Θηβαῖοι, τὸ κήρυγμα ἀλλ' ἔνδοξον. μόνους γὰρ ὑμᾶς ὁ Ἀλέξανδρος φοβεῖται.

107 Ἄγις ὁ νεώτερος λέγοντος τοῦ Δημάδου ὅτι τὰ Λακωνικὰ ξίφη μικρὰ ὄντα οἱ θαυματοποιοὶ καταπίνουσι· καὶ μήν, ἔφη, μάλιστα τοῖς μικροῖς τούτοις ξίφεσι τῶν πολεμίων ἐφικνούμεθα.

108 Πελοπίδας τῶν στρατιωτῶν τινὸς ἀνακραγόντος· ἐμπεπτώκαμεν εἰς τοὺς πολεμίους, γελάσας ἔφη. τί μᾶλλον ἢ ἐκεῖνοι εἰς ἡμᾶς ;

109 Ἑστιῶν τις Ἀθήνησι πρέσβεις Ἀντιγόνου τοῦ βασιλέως τῶν φιλοσόφων τοὺς ἐνδοξοτάτους ἐπὶ δεῖπνον ἐκάλεσεν. χρωμένων δὲ τῶν ἄλλων κοινολογίᾳ, τοῦ δὲ Ζήνωνος ἡσυχίαν ἄγοντος, φιλοφρονησάμενοι οἱ πρέσβεις καὶ προπιόντες· περὶ σοῦ δέ, ἔφασαν, ὦ Ζήνων, τί χρὴ λέγειν τῷ βασιλεῖ ; κἀκεῖνος· ἄλλο μηδέν, εἶπεν, ἢ ὅτι πρεσβύτης ἐστὶν Ἀθήνησι παρὰ πότον σιωπᾶν δυνάμενος.

110 Ζήνωνι τῷ Κιτιεῖ μία ναῦς φορτηγὸς περιῆν. πυθόμενος δὲ καὶ ταύτην ὑπὸ χειμῶνος αὐτόφορτον ἀπολωλέναι· εὖγε, ἔφη, ὦ Τύχη, ποιεῖς εἰς τὸν τρίβωνα καὶ τὴν Στοὰν συνελαύνουσα ἡμᾶς· καὶ ἀφεὶς τὴν ἐμπορίαν ἐφιλοσόφησεν.

111 Βάλλων τις λίθῳ τὸν κύνα εἶθ' ἁμαρτὼν καὶ τὴν μητρυιὰν πατάξας· οὐδ' οὕτως, ἔφη, κακῶς.

112 *Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥῖν' ἀπομύσσειν,*
τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέραν.
οὐδὲ λέγει, Ζεῦ σῶσον, ἐὰν πταρῇ· οὐ γὰρ ἀκούει
τῆς ῥινός, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.

113 *Τὸν μικρὸν Μάκρωνα θέρους κοιμωμένον εὗρὼν*
εἰς τρώγλην μικρὸς τοῦ ποδὸς εἵλκυσε μῦς.
ὃς δ' ἐν τῇ τρώγλῃ ψιλός, τὸν μῦν ἀποπνίξας,
Ζεῦ πάτερ, εἶπεν, ἔχεις δεύτερον Ἡρακλέα.

114 *Μανῆς οὗτος ἄνηρ ἦν ζῶν ποτέ, νῦν δὲ τεθνηκὼς*
ἶσον Δαρείῳ τῷ μεγάλῳ δύναται.

115 *Τὴν κεφαλὴν βάπτων τις ἀπώλεσε τὰς τρίχας αὐτάς,*
καὶ δασὺς ὢν λίαν, ὠὸν ἅπας γέγονε.

116 *Ἀνὴρ δειλὸς ἐπὶ πόλεμον ἐξῄει. Φθεγξαμένων δὲ κοράκων, τὰ ὅπλα θεὶς ἡσύχαζεν. Εἶτα ἀναλαβὼν αὖθις ἐξῄει, καὶ φθεγγομένων πάλιν ἐπέστη, καὶ τέλος εἶπεν "ὑμεῖς μεν ὅσον δυνατὸν ἀνακράγετε, ἐμοῦ δὲ οὐ γεύσεσθε."*

117 *Παῖς ποτε λουόμενος ἔν τινι ποταμῷ ἐκινδύνευσεν ἀποπνιγῆναι. Ἰδὼν δὲ τινα ὁδοιπόρον, ἐπὶ βοηθείᾳ αὐτὸν ἐκάλει· ὁ δὲ ἐμέμφετο τῷ παιδὶ ὡς τολμηρῷ. Τὸ δὲ μειράκιον εἶπε πρὸς αὐτόν· "ἀλλὰ νῦν μέν μοι βοήθει, ὕστερον δὲ σωθέντι μέμψαι."*

118 *Μυῖα ἐμπεσοῦσα εἰς χύτραν κρέατος, ἐπειδὴ ὑπὸ τοῦ ζωμοῦ ἀποπνίγεσθαι ἔμελλεν, ἔφη πρὸς ἑαυτήν*

" ἀλλ' ἔγωγε καὶ βέβρωκα καὶ πέπωκα καὶ λέλουμαι, καὶ θνησκούσῃ οὐ μέλει μοι."

119 Ἀλέξανδρος ἀκούων Ἀναξάρχου περὶ κόσμων ἀπειρίας διαλεγομένου ἐδάκρυεν, καὶ τῶν φίλων ἐρωτώντων ὅ τι πέπονθεν· οὐκ ἄξιον, ἔφη, δακρύειν εἰ κόσμων ὄντων ἀπείρων μηδὲ ἑνός πω κύριοι γεγόναμεν ;

120 Λάκαινά τις θάπτουσα τὸν υἱὸν, ὡς γράδιον τι προσελθὸν αὐτῇ εἶπεν· ὦ γύναι, της τύχης· νὴ τὼ θεώ, ἔφη, τῆς καλῆς γε· οὐ γὰρ ἕνεκα αὐτὸν ἔτεκον, ἵνα ὑπὲρ τῆς Σπάρτης ἀποθάνοι, τοῦτό μοι συνέβη.

121 Λάκαινά τις πρὸς τὸν υἱὸν λέγοντα μικρὸν ἔχειν τὸ ξίφος ἔφη· καὶ βῆμα πρόσθες.

122 Ἑτέρα ἀκούσασα τεθνηκέναι τὸν υἱὸν ἐν μάχῃ, ἐνθάπερ ἐτέτακτο· θάπτετε αὐτόν, ἔφη, ἀναπληρωσάτω δὲ τὴν ἐκείνου τάξιν ὁ ἀδελφός.

123 Γυμνὸν ἰδοῦσα Λάκαινα παλίντροπον ἐκ πολέμοιο
παῖδ' ἑὸν ἐς πάτραν ὠκὺν ἴεντα πόδα,
ἄντιον αἴξασα δι' ἤπατος ἤλασε λόγχην,
ἄρρενα ῥηξαμένα φθόγγον ἐπὶ κταμένῳ·
Ἀλλότριον Σπαρτᾶς, εἶπεν, γένος, ἔρρε πόθ' Ἅΐδην,
ἔρρ', ἐπεὶ ἐψεύσω πατρίδα καὶ γενέταν.

124 Σώματα πολλὰ τρέφειν, καὶ δώματα πόλλ' ἀνεγείρειν
ἄτραπος εἰς πενίην ἐστὶν ἑτοιμοτάτη.

125 Ἔρωτα παύει λιμός· εἰ δὲ μή, χρόνος.
ἐὰν δὲ μηδὲ ταῦτα τὴν φλόγα σβέσῃ,
ἄκεσμά σοι τὸ λοιπὸν ἠρτήσθω βρόχος.

126 Ἦ θεὸς ἦλθ' ἐπὶ γῆν ἐξ οὐράνου, εἰκόνα δείξων,
Φειδία, ἢ σύ γ' ἔβης τὸν θεὸν ὀψόμενος.

127 Νεανίσκοι τινὲς ἐν Ἀκράγαντι μεθυσκόμενοι εἰς τοσοῦτον ἦλθον μανίας ὥστε νομίζειν πλεῖν ἐπὶ τριήρους, χειμάζεσθαι δὲ δεινῶς κατὰ τὴν θάλατταν. καὶ ἐπὶ τοσοῦτον ἔκφρονες ἐγένοντο, ὥστε τὰ ἐκ τῆς οἰκίας σκεύη καὶ τὰ στρώματα ἐκρίπτειν ἐκ τῶν θυρίδων ὡς εἰς θάλατταν, δοκοῦντες λέγειν τὸν κυβερνήτην ἀπόφορτίζειν δεῖν τὴν ναῦν διὰ τὸν χειμῶνα. Συναθροιζομένων οὖν πολλῶν καὶ τὰ ἐκριπτόμενα διαρπαζόντων οἱ ἄρχοντες εἰσῆλθον εἰς τὴν οἰκίαν. οἱ δὲ νεανίσκοι ἔτι ναυτιῶντες ἀπεκρίναντο ἐρωτώμενοι· ὦ ἄνδρες Τρίτωνες, ὑπὸ χειμῶνος ἠναγκάσμεθα τὰ περιττα τῶν φορτίων ἐκρῖψαι. Συγγνόντες οὖν αὐτῶν τῇ ἐκστάσει ἐπιτιμήσαντες μόνον ἀφῆκαν. Εἷς δέ τις δοκῶν πρεσβεύειν κατὰ τὴν ἡλικίαν, χάριν ὁμολογῶν, εἶπεν· ὦ ἄνδρες, ἐὰν λιμένος τύχωμεν ἀπαλλαγέντες τοσούτου κλυδῶνος σωτῆρας ὑμᾶς ἐπιφανῶς μετὰ τῶν θαλαττίων δαιμόνων ἱδρυσόμεθα ἐν τῇ πατρίδι ὡς αἰσίως ἡμῖν ἐπιφανέντας.

Ἐντεῦθεν ἡ οἰκία ὑπὸ τῶν Ἀκραγαντίνων τριήρης ἐκλήθη.

128 Κιθαρῳδοῦ ἐν Ἰασῷ ἐπίδειξιν ποιουμένου πάντες εἰς τὸ θέατρον συνδραμόντες ἡδέως ἠκροῶντο. ὡς δὲ ὁ κώδων ἐψόφησε, σημαίνων τὴν ἐχθυοπωλίαν, εὐθὺς ἀναστάντες φῦχοντο ἅπαντες πλὴν ἑνὸς δυσκώφου. τῷ δὲ ὁ κιθαρῳδὸς προσελθών· ὦ ἄνθρωπε, ἔφη, πολλήν σοι χάριν οἶδα τῆς περὶ ἐμὲ τιμῆς καὶ φιλομουσίας. οἱ μὲν

γὰρ ἄλλοι ὡς τάχιστα τοῦ κώδωνος ἤκουσαν ἀπῆλθον ; ὁ δέ· τί λέγεις ; ἔφη· ἤδη γὰρ ὁ κώδων ἐψόφηκεν ; φήσαντος δέ· εὖ σοι γένοιτο, ἔφη, καὶ ἀναστὰς ἀπῆλθε καὶ αὐτός.

129 Πῖνε καὶ εὐφραίνου· τί γὰρ αὔριον, ἢ τί τὸ μέλλον ;
οὐδεὶς γίγνωσκει· μὴ τρέχε, μὴ κοπία.
ὡς δύνασαι, χάρισαι, μετάδος, φάγε, θνητὰ λογίζου.
τὸ ζῆν τοῦ μὴ ζῆν οὐδὲν ὅλως ἀπέχει.

130 Βουλόμενός ποθ' ὁ λεπτὸς ἀπάγξασθαι Διόφαντος
νῆμα λαβὼν ἀράχνης αὐτὸν ἀπηγχόνισε.

131 Ἐκ ζωῆς με θεοὶ τεῦξαν λίθον· ἐκ δὲ λίθοιο
ζωὴν Πραξιτέλης ἔμπαλιν εἰργάσατο.

132 Ξεῖνοι, λαΐνέας μὴ ψαύετε τὰς Ἀριάδνας,
μὴ καὶ ἀναθρώσκῃ Θησέα διζομένη.

133 Ναύτιλε, μὴ πεύθου τίνος ἐνθάδε τύμβος ὅδ' ἐιμὶ,
ἀλλ' αὐτὸς πόντου τύγχανε χρηστοτέρου.

134 Ἀνὴρ πένης νοσῶν καὶ κακῶς διακείμενος ηὔξατο τοῖς θεοῖς ἑκατόμβην θύσειν, εἰ τῆς νόσου παύσειεν αὐτόν· οἱ δὲ ἀπόπειραν αὐτοῦ ποιήσασθαι βουλόμενοι, τάχιστα αὐτὸν ἀνέστησαν. Κἀκεῖνος ἐξαναστὰς ἐπειδὴ ἀληθινῶν βοῶν ἠπόρει, στεατίνους ἑκατὸν πλάσας ἐπί τινος βωμοῦ κατέκαυσεν εἰπών· "ἀπέχετε τὴν εὐχήν, ὦ δαίμονες." Οἱ δὲ θεοὶ βουλόμενοι αὐτὸν ἀντιζημιῶσαι, ὄναρ αὐτῷ ἔπεμψαν, παραινοῦντες ἐλθεῖν εἰς τὸν αἰγιαλόν· ἐκεῖ γὰρ εὑρήσειν ἀττικὰς χιλίας. Καὶ ὃς περιχαρὴς γενόμενος, δρομαῖος ἦκεν ἐπὶ τὴν ᾐόνα, ἔνθα δὴ λῃσταῖς περιτυχὼν

ἀπήχθη, καὶ ὑπ' αὐτῶν πωλούμενος εὗρε δραχμὰς χιλίας.

135 Κύων τις, ἐν φάτνῃ κατακειμένος, οὔτε αὐτὸς τῶν κριθῶν ἤσθιεν, οὔτε τῷ ἵππῳ δυναμένῳ φαγεῖν ἐπέτρεπεν.

136 Λάκων τις τῆς ἀσπίδος ἔχων ἐπίσημον μυῖαν καὶ ταύτην οὐ μείζω τῆς ἀληθινῆς, ὡς καταγελῶντές τινες ἔλεγον· τοῦτο πεποίηκας, ἵνα λανθάνῃς· ἵνα μὲν οὖν, ἔφη, φανερὸς ὦ. οὕτω γὰρ πλησίον τοῖς πολεμίοις πρόσειμι, ὥστε αὐτοὺς ἀκριβῶς τὸ ἐπίσημον θεάσασθαι.

137 Ὅτε οἱ Θηβαῖοι νικήσαντες τοὺς Λάκωνας ἐν Λεύκτροις πρὸς αὐτὸν τὸν Εὐρώταν προῆλθον καί τις εἶπε μεγαλαυχῶν· ποῦ νῦν εἰσὶν οἱ Λάκωνες; Σπαρτιάτης αἰχμάλωτος· οὐ πάρεισιν, ἔφη, οὐ γὰρ ἂν ὑμεῖς δεῦρο ἤλθετε.

138 (α) Εἰπέ, κύον, τίνος ἀνδρὸς ἐφεστὼς σῆμα φυλάσσεις;
(β) τοῦ κυνός· (α) ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ κύων;
(β) Διογένης· (α) γένος εἰπέ· (β) Σινωπεύς· (α) ὃς πίθον ᾤκει;
(β) καὶ μάλα, νῦν δὲ θανὼν ἀστέρας οἶκον ἔχει.

139 Ψήχει καὶ πέτραν ὁ πολὺς χρόνος, οὐδὲ σιδήρου φείδεται, οὐδὲ λίθων τῶν ἐπιτυμβιδίων.
οὔνομα μὴν ἥρωος ἀεὶ νέον· οὐ γὰρ ἀοίδας
ἀμβλύνειν αἰών, κἂν μακρὸς ᾖ, δύναται.

140 *Λυσίππης ὁ νεογνὸς ἐπὶ κρημνοῦ πάϊς ἕρπων*
Ἀστυανακτείης ἤρχετο δυσμορίης.
ἡ δὲ μεθωδήγησεν ἀπὸ στέρνων προφέρουσα
μαζὸν τὸν λιμοῦ ῥύτορα καὶ θανάτου.

141 *Μύες δύο, ὁ μὲν ἀρουραῖος, ὁ δὲ οἰκόσιτος, κοινὸν ἔχειν τὸν βίον διενοοῦντο. Ὁ δὲ οἰκόσιτος ἦλθε πρῶτος δειπνήσων ἐπὶ τῆς ἀρούρας ἔτι ἀνθούσης. Τρώγων δὲ σῖτον καὶ ῥίζας εἶπε· "Μύρμηκος ζῇς βίον, ταλαίπωρε. Ἐμοὶ δὲ πολλὰ ἔνεστιν ἀγαθά· τὸ κέρας οἰκῶ τῆς Ἀμαλθείας ὡς πρὸς σέ. Ἐὰν ἔλθῃς μετ' ἐμοῦ, παντοίας γεύσει ἡδονῆς." Οὕτω δὴ τὸν ἕτερον ἀναπείσας εἰς τὸν οἶκον ἀπήγαγε. Καὶ παρετίθει αὐτῷ σῖτον. Καὶ ἄλευρα καὶ σῦκα καὶ μέλι καὶ φοίνικας, καὶ τύρον ἐκ κανισκίου σύρων. Ἐν δὲ τῷ εὐωχεῖσθαι αὐτοὺς ἤνοιξέ τις τὴν θύραν· οἱ δ' ἔφυγον εἰς στενὴν τρώγλην, ἔτριζον δὲ ὑπ' ἀλλήλων στενούμενοι. Ὡς δὲ πάλιν ἤμελλεν ἐκκύψαι καὶ μικρὰν ἰσχάδα σῦραι, ἕτερος ἦλθεν ἄλλο τι ἆραι· οἱ δ' ἔνδον ἐκρύπτοντο. Ὁ δὲ ἀρουραῖος μῦς "καίπερ τοσαῦτα δειπνῶν," εἶπε "χαῖρε καὶ πλούτει καὶ τρύφα, ἔχων τὰ πάντα μετὰ κινδύνων· ἐγὼ δὲ βοτάνας καὶ ῥίζας τρώγων ἀφόβως καὶ λιτῶς ζήσω."*

142 *Γεωργόν φασι παρὰ ποταμὸν βαδίζοντα ἀποβαλεῖν ἀξίνην· κατοικτείραντα δὲ τὸν ποταμὸν ἀνεῖναι αὐτῷ ἀργυρᾶν. Φήσαντος, δὲ οὐκ εἶναι ταύτην αὐτοῦ, ἀνεῖναι αὖθις χρυσῆν. Ἀρνησαμένου δὲ καὶ ταύτην, τὸν ποταμὸν τὴν ἰδίαν αὐτῷ ἀναδοῦναι, καὶ τὰς ἄλλας δωρήσασθαι, ἀγασθέντα αὐτὸν τῆς δικαιοσύνης. Ἕτερον δὲ γεωργόν, βουλόμενον τῶν αὐτῶν τυχεῖν, ἐκόντα καταβαλ-*

εἶν τὴν ἀξίνην ἐν τῷ αὐτῷ ποταμῷ· τὸν δὲ ποταμὸν οὐδὲ τὴν ἰδίαν αὐτῷ ἀναπέμψαι. Τὸν δὲ πρότερον γεωργὸν παρατυχόντα εἰπεῖν πρὸς αὐτόν· "οὐκ ἀεὶ ποταμὸς ἀξίνας φέρει."

143 Πῶς τις ἄνευ θανάτου σε φύγοι, βίε; μυρία γάρ σου
λυγρά· καὶ οὔτε φυγεῖν εὐμαρές, οὔτε φέρειν.
ἡδέα μὲν γάρ σου τὰ φύσει καλά, γαῖα, θάλασσα,
ἄστρα, σεληναίης κύκλα καὶ ἠελίου·
τἄλλα δὲ πάντα φόβοι τε καὶ ἄλγεα· κῇν τι πάθῃ τις
ἐσθλόν, ἀμοιβαίην ἐκδέχεται Νέμεσιν.

144 Ἤμην ἀχρεῖον κάλαμος φυτόν· ἐκ γὰρ ἐμεῖο
οὐ σῦκ', οὐ μῆλον φύεται, οὐ σταφυλή·
ἀλλά μ' ἀνὴρ ἐμύησ' Ἑλικωνία, λεπτὰ τορήσας
χείλεα, καὶ στεινὸν ῥοῦν ὀχετευσάμενος.
ἐκ δὲ τοῦ, εὖτε πίοιμι μέλαν ποτόν, ἔνθεος οἷα,
πᾶν ἔπος ἀφθέγκτῳ τῷδε λαλῶ στόματι.

145 Ἀλέξανδρος Φιλίππου τοῦ πατρὸς ἐν Τριβαλλοῖς λόγχῃ τὸν μηρὸν διαπαρέντος καὶ τὸν μὲν κίνδυνον διαφυγόντος, ἐπὶ δὲ τῇ χωλότητι ἀχθομένου· θάρρει, ἔφη, ὦ πάτερ, καὶ φανερῶς πρόϊθι, ἵνα καθ' ἕκαστον βῆμα τῆς ἀρετῆς μνημονεύῃς.

146 Φίλιππος τοὺς Ἀθηναίους ἐμακάριζεν εἰ καθ' ἕκαστον ἐνιαυτὸν δέκα στρατηγοὺς εὑρίσκουσιν αἱρεῖσθαι. ἐγὼ γάρ, ἔφη, ἐν πολλοῖς ἔτεσιν ἕνα μονον στρατηγὸν εὗρηκα Παρμενίωνα.

147 Φίλιππος τῶν φίλων κελευόντων λοίδορόν τινα ἄνθρωπον ἐξελάσαι· οὐ ποιήσω, ἔφη, ὅπως μὴ περιὼν ἐν πλείοσιν ἡμᾶς κακῶς ἐρεῖ.

148 Ἀντίγονος κυνικοῦ ποτὲ δραχμὴν αὐτὸν αἰτήσαντος· οὐ βασιλικόν, ἔφη, τὸ δόμα, τοῦ δὲ ὑποτυχόντος· δὸς οὖν μοι τάλαντον, ἀπήντησεν· ἀλλ' οὐ κυνικὸν τὸ λῆμμα.

149 Περσαῖος ὁ φιλόσοφος ἀργύριον τῶν γνωρίμων τινὶ δανείζων μετὰ μαρτύρων τὸ συμβόλαιον ἐποιεῖτο. θαυμάσαντος δ' ἐκείνου καὶ εἰπόντος· οὕτω νομικῶς, ὦ Περσαῖε; ναί, ἔφη, ἵνα φιλικῶς ἀπολάβω, καὶ μὴ νομικῶς ἀπαιτήσω.

150 Ἀννίβας ὁ Καρχηδόνιος Ἀντίοχον τὸν βασιλέα ἐκέλευεν ἐπιθέσθαι τοῖς πολεμίοις ὡς τοῦ καιροῦ εὖ διδόντος. δὲ τοῦ θυσαμένου βασιλέως καὶ τὰ σπλάγχνα κωλύειν φάσκοντος ἐπετίμησεν ὁ Ἀννίβας εἰπών· σὺ ὅ τι κρέας λέγει ποιεῖς, οὐχ ὅ τι νοῦν ἔχων ἄνθρωπος.

151 Φίλιππος ἐν παλαίστρᾳ πεσὼν καὶ μεταστραφεὶς ὡς εἶδε τοῦ σώματος τὸν τύπον· ὦ Ἡράκλεις, ἔφη, ὡς μικροῦ μέρους τῆς γῆς μετέχοντες ὅλης ἐφιέμεθα τῆς οἰκουμένης.

152 Εἰνοδίην καρύην με παρερχομένοις ἐφύτευσαν
παισὶ λιθοβλήτου παίγνιον εὐστοχίης·
πάντας δ' ἀκρέμονάς τε καὶ εὐθαλέας ὀροδάμνους
κέκλασμαι, πυκιναῖς χέρμασι βαλλομένη.

δένδρεσιν εὐκάρποις οὐδὲν πλέον· ἡ γὰρ ἔγωγε
δυσδαίμων ἐπ' ἐμὴν ὕβριν ἐκαρποφόρουν.

153 Τίπτ' ἐπὶ τὸν φιλέρημον ἀναιδεῖ, ποιμένες, ἄγρῃ
τέττιγα δροσερῶν ἕλκετ' ἀπ' ἀκρεμόνων,
ἥνιδε καὶ κίχλην καὶ κόσσυφον, ἥνιδε τόσσους
ψαρας, ἀρουραίης ἅρπαγας εὐπορίης.
καρπῶν δηλητῆρας ἐλεῖν θέμις· ὅλλυτ' ἐκείνους.
φύλλων καὶ χλοερῆς τίς φθόνος ἐστὶ δρόσου;

154 Ἀλέξανδρος ἐν Μιλήτῳ ἰδὼν πολλοὺς ἀνδριάντας ἀθλητῶν Ὀλύμπια καὶ Πύθια νενικηκότων· καὶ ποῦ, ἔφη, τὰ τηλικαῦτα ἦν σώματα, ὅτε οἱ βάρβαροι ὑμῶν τὴν πόλιν ἐπολιόρκουν;

155 Ἔλαφος, κυνηγοὺς φεύγουσα, ὑπ' ἀμπέλῳ ἐκρύβη. Παρελθόντων δ' ὀλίγον ἐκείνων, ἡ ἔλαφος τελέως ἤδη λαθεῖν δόξασα, τῶν τῆς ἀμπέλου φύλλων ἐσθίειν ἤρξατο. Τούτων δὲ σειομένων, οἱ κυνηγοὶ ἐπιστραφέντες καί, ὅπερ ἦν ἀληθές, νομίσαντες, τῶν ζώων ὑπὸ τοῖς φύλλοις τι κρύπτεσθαι, βέλεσιν ἀνεῖλον τὴν ἔλαφον. Ἡ δὲ θνήσκουσα τοιαῦτ' ἔλεγε· "δίκαια πέπονθα· οὐ γὰρ ἔδει τὴν σώσασάν με λυμαίνεσθαι."

156 Στρατόνικος πρὸς βαλανείῳ φαύλῳ καὶ ψυχρῷ ἰδὼν ἠρῷον λαμπρῶς κεκοσμημένον ὡς ἐξῆλθε λελουμένος κακῶς· οὐ θαυμάζω, ἔφη, εἰ πολλοὶ πίνακες ἀνάκεινται. ἕκαστον γὰρ οἶμαι τῶν ἐκεῖ λουσαμένων ὡς σωθέντα ἀναθεῖναι.

157 Ἐγκαλοῦντος Λασθένους τοῦ Ὀλυνθίου καὶ ἀγανακτοῦντος ὅτι προδότης ὑπ' ἐνίων τοῦ Φιλίππου φίλων καλεῖται, ἔφη τις· σκαιοὶ γὰρ οἱ Μακεδόνες φύσει καὶ ἄγριοι, τὴν σκάφην σκάφην λέγοντες.

158 Φιλόξενος δειπνῶν ποτὲ παρὰ Διονυσίῳ ὡς εἶδεν ἐκείνῳ μὲν μεγάλην τρίγλην παρατεθεῖσαν, ἑαυτῷ δὲ μικράν, λαβὼν αὐτὴν εἰς τὰς χεῖρας πρὸς τὸ οὖς προσήνεγκεν. πυθομένου δὲ τοῦ Διονυσίου τίνος ἕνεκα τοῦτο ποιεῖ, εἶπεν ὁ Φιλόξενος ὅτι γράφων τὴν Γαλάτειαν πύθοιτο παρ' ἐκείνης τινὰ ὀλίγα ἄττα τῶν Νηρηίδων· τὴν δὲ ἀποκεκρίσθαι ὅτι νεωτέρα ἁλοίη, τὴν δὲ τῷ Διονυσίῳ παρατεθεῖσαν πρεσβυτέραν οὖσαν εἰδέναι πάντα ἀκριβῶς ἃ βούλοιτο μαθεῖν. Γελάσας οὖν ὁ Διονύσιος τὴν αὐτῷ παρακειμένην τρίγλην αὐτῷ ἀπέστειλεν.

159 Ἀνδρομάχης ἔτι θρῆνον ἀκούομεν, εἰσέτι Τροίην
δερκόμεθ' ἐκ βάθρων πᾶσαν ἐρειπομένην,
καὶ μόθον Αἰάντειον ὑπὸ στεφάνῃσι πόληος,
ἠδὲ τὸν ἐξ ἵππων Ἕκτορα συρόμενον,
Μαιονίδεω διὰ Μοῦσαν· ὃν οὐ μία πατρὶς ἀοιδὸν
κοσμεῖται, γαίης δ' ἀμφοτέρης κλίματα.

160 Πολλὰ τὸ Δαιμόνιον δύναται, κἂν ᾖ παράδοξα.
τοὺς μικροὺς ἀνάγει, τοὺς μεγάλους κατάγει.
καὶ σοῦ τὴν ὀφρὺν καὶ τὸν τῦφον καταπαύσει.
κἂν ποταμὸς χρυσοῦ νάματά σοι παρέχῃ.
οὐ θρύον, οὐ μαλάχην ἄνεμός ποτε, τὰς δὲ μεγίστας
ἢ δρύας ἢ πλατάνους οἶδε χαμαὶ κατάγειν.

161 Ἀντίγονος ὁ Σιδήτης ἐν κυνηγεσίῳ τινὶ ἀποπλανηθεὶς ἀπὸ τῶν φίλων καὶ τῶν θεραπόντων εἰς ἔπαυλιν πενήτων ἀνθρώπων ἀγνοούμενος εἰσῆλθεν. ἐμβαλὼν δὲ παρὰ τὸ δεῖπνον λόγον περὶ τοῦ βασιλέως ἤκουσεν ὅτι τὰ μὲν ἄλλα χρηστός ἐστι, φίλοις δὲ μοχθηροῖς ἐπιτρέπων τὰ πράγματα παρορᾷ, καὶ πολλάκις τῶν ἀναγκαίων ἀμελεῖ διὰ τὸ ἄγαν φιλόθηρος εἶναι. τότε μὲν οὖν ἐσιώπησεν. ἅμα δὲ ἡμέρᾳ παρόντων τῶν φίλων καὶ τῶν δορυφόρων καὶ τὴν πορφύραν καὶ τὸ διάδημα προσφερόντων εἶπεν· ἀφ' ἧς ἡμέρας ταῦτα ἀνέλαβον πρῶτον ἐχθὲς ἀληθινῶν λόγων περὶ ἐμαυτοῦ ἤκουσα.

162 Ἀντίγονος ὁ βασιλεὺς ἐκ τῆς σκηνῆς ἀκούων στρατιωτῶν τινῶν αὐτὸν κακῶς λεγόντων (οὐ γὰρ ᾔδεσαν ὅτι πλησίον ἐστί) διασπείλας τὴν σκηνὴν τῇ βακτηρίᾳ· οἰμώξεσθε, ἔφη, εἰ μὴ ἀπωτέρω ἀποστάντες κακῶς ἐρεῖτέ με.

163 Σοφιστὴς ἐπίδειξιν ποιούμενος πάσης φιλοσοφίας πεπειρᾶσθαι ἔφασκεν, οὕτω λέγων· ἐὰν μὲν Ἀριστοτέλης με καλῇ, ἕψομαι εἰς τὸ Λύκειον· ἐὰν δὲ Πλάτων, εἰς τὴν Ἀκαδήμειαν· ἐὰν δὲ Ζήνων, διατρίψω ἐν τῇ Ποικίλῃ· ἐὰν δὲ Πυθαγόρας, σιγήσομαι. Ἀναστὰς οὖν τις τῶν ἀκροωμένων, ὦ οὗτος, ἔφη, Πυθαγόρας σε καλεῖ.

164 Ἐπαμεινώνδας αἰσθόμενος τὸν ὑπασπιστὴν χρήματα πολλὰ εἰληφότα· ἐμοὶ μέν, ἔφη, ἀπόδος τὴν ἀσπίδα, σεαυτῷ δὲ πρίω καπηλεῖον, ἐν ᾧ διαζήσεις. οὐκέτι γὰρ ἐθελήσεις διακινδυνεύειν εἷς τῶν πλουσίων γενόμενος.

165 Ἰφικράτης πρὸς Ἁρμόδιον τοῦ παλαιοῦ Ἁρμοδίου ἀπόγονον δυσγένειαν αὐτῷ ὀνειδίζοντα ἔφη· τὸ μὲν ἐμὸν γένος ἀπ' ἐμοῦ ἄρχεται, τὸ δὲ σὸν ἐν σοὶ λήγει.

166 Τῷ πατρί μου τὸν ἀδελφὸν οἱ ἀστρόλογοι μακρογήρων
πάντες ἐμαντεύσανθ,' ὡς ἀφ' ἑνὸς στόματος.
ἀλλ' Ἑρμοκλείδης αὐτὸν μόνος εἶπε πρόμοιρον·
εἶπε δ', ὅτ' αὐτὸν ἔσω νεκρὸν ἐκοπτόμεθα.

167 Ἀντὶ τάφου λιτοῖο θὲς Ἑλλάδα, θὲς δ' ἐπὶ ταύτᾳ
δούρατα, βαρβαρικᾶς σύμβολα ναυφθορίας·
καὶ τύμβῳ κρηπῖδα περίγραφε Περσικὸν Ἄρη,
καὶ Ξέρξην· τούτοις θάπτε Θεμιστοκλέα.
στάλα δ' ἁ Σαλαμὶς ἐπικείσεται, ἔργα λέγουσα
τἀμά· τί με σμικροῖς τὸν μέγαν ἐντίθετε;

168 Πᾶς τις ἀπαίδευτος φρονιμώτατός ἐστι σιωπῶν,
τὸν λόγον ἐγκρύπτων ὡς πάθος αἰσχρότατον.

169 Χαβρίας καὶ Ἰφικράτης προδοσίας γραφὴν ἔφευγον. ἐπιτιμῶντος οὖν τοῦ Ἰφικράτους τῷ Χαβρίᾳ ὅτι κινδυνεύων εἰς τὸ γυμνάσιον βαδίζει καὶ τῇ εἰωθυίᾳ ὥρᾳ ἀριστᾷ εἶπεν ὁ Χαβρίας· τοιγαροῦν ἐὰν ἄλλο τι γνῶσι περὶ ἡμῶν οἱ Ἀθηναῖοι σὲ μὲν αὐχμῶντα καὶ ἄσιτον, ἐμὲ δὲ ἠριστηκότα καὶ ἀληλιμμένον ἀποκτενοῦσιν.

170 Ἐμβαλόντων τῶν Μακεδόνων εἰς τὴν Ἀττικὴν ὁ Φωκίων ἔχων τοὺς ἐν ἡλικίᾳ ἐβοήθει. πολλῶν δὲ συντρεχόντων πρὸς αὐτὸν καὶ παρεγκελευομένων τοῦ μὲν λόφον

καταλαβεῖν τοῦ δὲ ἐνταῦθα τάξαι τὴν δύναμιν· ὦ Ἡράκλεις, ἔφη, ὡς πολλοὺς ἔχω στρατηγούς, στρατιώτας δὲ ὀλίγους.

171 Ἰδών τις ἐν ποταμῷ ὁλκάδα σίτου μεστὴν καὶ βεβαρημένην εἶπεν· ἐάν ἔτι μικρὸν ὁ ποταμὸς αὐξηθῇ βυθισθήσεται τὸ πλοῖον.

172 Φωκίων ἐκκλησίας οὔσης πρὸς τὸν εἰπόντα· σκεπτομένῳ ἔοικας, ὦ Φωκίων· ὀρθῶς, ἔφη, τοπάζεις, σκέπτομαι γὰρ εἴ τι δύναμαι περιελεῖν ὧν μέλλω λέγειν πρὸς Ἀθηναίους.

173 Ἀριστογείτονος τοῦ συκοφάντου μέλλοντος ἐν τῷ δεσμωτηρίῳ ἀποθνήσκειν καὶ ἀξιοῦντος τὸν Φωκίωνα πρὸς αὐτὸν ἐλθεῖν, ὁ Φωκίων πρὸς τοὺς φίλους οὐκ ἐῶντας αὐτὸν πρὸς μοχθηρὸν ἄνθρωπον ἰέναι· καὶ ποῦ τις ἄν, ἔφη, ἥδιον ἴδοι τὸν Ἀριστογείτονα;

174 Καλλιστράτου τοῦ ῥήτορος ὀνειδίζοντος Θηβαίοις μὲν τὴν Οἰδίποδος πατροκτονίαν, Ἀργείοις δὲ τὴν Ὀρέστου μητροκτονίαν, ἀναστὰς ὁ Ἐπαμεινώνδας ἔφη· ὁμολογοῦμεν καὶ παρ' ἡμῖν πατροκτόνον γενέσθαι καὶ παρ' Ἀργείοις μητροκτόνον, ἀλλὰ τοὺς ταῦτα δράσαντας ἡμεῖς μὲν ἐξεβάλομεν, Ἀθηναῖοι δὲ ὑπεδέξαντο.

175 Εἶναι μὲν Κυνικόν σε, Μενέστρατε, κἀνυπόδητον
καὶ ῥιγοῦν, οὐδεὶς ἀντιλέγει καθόλου.
ἂν δὲ παραρπάζῃς ἄρτους καὶ κλάσματ' ἀναιδῶς,
κἀγὼ ῥάβδον ἔχω, καὶ σὲ λέγουσι Κύνα.

176 *Τίμων μισάνθρωπος ἐσοικέω· ἀλλὰ πάρελθε.*
οἰμώζειν εἰπὼν πολλά, πάρελθε μόνον.

177 *Ἑξηκοντούτης Διονύσιος ἐνθάδε κεῖμαι,*
Ταρσεύς, οὐ γήμας· αἴθε δὲ μηδ' ὁ πατήρ.

178 *Δοῦλος ἐγώ, ναὶ δοῦλος, ἐλευθερίῳ δέ με τύμβῳ,*
δέσποτα Τιμάνθη, τὸν σὸν ἔθευ τροφέα.
εὐαίων' ἀσινῆ τείνοις βίον· ἦν δ' ὑπὸ γήρως
πρός με μόλῃς, σὸς ἐγώ, δέσποτα, κἠν Ἀΐδῃ.

179 *Διονύσιος Λακωνικὸν μάγειρον πριάμενος ἐκέλευσεν αὐτὸν σκευάσαι τὸν Λακωνικὸν ζωμόν. σκευάσαντος δὲ οὐκ ἤσθιεν, ἤρετο δέ· πῶς τούτῳ ἥδονται ἀηδεστάτῳ ὄντι οἱ Λάκωνες; ὁ δέ· οὐ γὰρ ἔχει τὰ ἡδύσματα, ἔφη, ἃ ἔχει παρ' ἐκείνοις· ἐρομένου δέ· τίνα ταῦτα; εἶπε· πρὸ τοῦ δείπνου πόνοι καὶ λουτρὸν ἐν τῷ Εὐρώτᾳ.*

180 *Πρὸς Διονύσιον ἐς Κόρινθον ἐλθὼν Φίλιππος ὁ Μακεδὼν παρὰ πότον ἐμνήσθη περὶ τῶν μελῶν καὶ τῶν τραγῳδιῶν, ἃς ὁ πρεσβύτερος Διονύσιος κατέλιπε, καὶ εἶπεν· ἀπορῶ ἐν τίνι χρόνῳ ταῦτα ποιεῖν ἐσχόλαζεν ἐκεῖνος. τῷ δὲ οὐ φαύλως ἀπήντησεν ὁ Διονύσιος· ἐν ᾧ σὺ κἀγὼ καὶ πάντες οἱ μακάριοι εἶναι δοκοῦντες περὶ κώθωνα διετρίβομεν.*

181 *Διονύσιος ἀκούσας δύο νεανίσκους πολλὰ βλάσφημα παρὰ πότον περὶ αὐτοῦ καὶ τῆς τυραννίδος εἰρηκέναι ἀμφοτέρους ἐπὶ δεῖπνον ἐκάλεσεν. ὁρῶν δὲ τὸν μὲν πολλὰ πίνοντα καὶ εἰκῆ φλυαροῦντα, τὸν δὲ μετρίως οἴνῳ χρώμεν-*

ον καὶ φρονίμως λέγοντα, ἐκεῖνον μὲν ὡς μωρὸν ἀφῆκε, τοῦτον δὲ ὡς δύσνουν καὶ πολέμιον ἀνεῖλεν.

182 *Διονύσιος πρὸς τὸν πυθόμενον εἰ σχολάζοι· μηδέποτέ μοι, ἔφη, τοῦτο συμβαίη.*

183 *Διονύσιος ὁ πρεσβύτερος τῷ υἱῷ ἀκολασταίνοντι ἐπιτιμῶν εἶπε· τί ἐμοὶ πώποτε πέπρακται τοιοῦτον; τοῦ δὲ εἰπόντος· οὐ γὰρ εἶχες πατέρα τύραννον. οὐδὲ σύ, ἔφη, μὰ τὸν Ἡρακλέα, υἱὸν τύραννον ἕξεις ἢν μὴ παύσῃ τοιαῦτα δρῶν.*

184 *Φίλιππος πρὸς ψάλτην τινὰ περὶ κρουμάτων διεφέρετο. ὁ δέ· ὦ βασιλεῦ, ἔφη, μὴ γένοιτό σοι οὕτω κακῶς, ὥστε ταῦτα ἐμοῦ βέλτιον εἰδέναι.*

185 *Ἤῳοι Μελάνιππον ἐθάπτομεν, ἠελίου δὲ*
δυνομένου Βασιλὼ κάτθανε παρθενικὴ
αὐτοχερί· ζώειν γάρ, ἀδελφεόν ἐν πυρὶ θεῖσα,
οὐκ ἔτλη· δίδυμον δ' οἶκος ἐσεῖδε κακὸν
πατρὸς Ἀριστίπποιο· κατήφησεν δὲ Κυρήνη
πᾶσα, τὸν εὐτέκνων χῆρον ἰδοῦσα δόμον.

186 *Σῆμα τόδ' Ἀρχιλόχου παραπόντιον, ὅς ποτε πικρὴν*
Μοῦσαν ἐχιδναίῳ πρῶτος ἔβαψε χόλῳ,
αἱμάξας Ἑλικῶνα τὸν ἤμερον· οἶδε Λυκάμβης
μυρόμενος τρισσῶν ἄμματα θυγατέρων.
ἠρέμα δὴ παράμειψον, ὁδοιπόρε, μή ποτε τοῦδε
κινήσῃς τύμβῳ σφῆκας ἐφεζομένους.

187 Σωκράτης λακτίσαντος αὐτὸν νεανίσκου θρασέως καὶ βδελυροῦ σφόδρα ἀγανακτούντων τῶν φίλων καὶ διώκειν αὐτὸν βουλομένων· ὦ βέλτιστοι, ἔφη, εἴ με ὄνος ἐλάκτισεν ἆρά γε ἐμὲ ἀντιλακτίσαι ἠξιώσατε ἄν ;

188 Σωκράτους ἐν τῇ ἀγορᾷ ἐπιτιμῶντός τινι σφοδρότερον παρεστὼς ὁ Πλάτων εἶπεν· οὐκ ἄμεινον ἦν ἰδίᾳ ταῦτα λελέχθαι ; καὶ ὁ Σωκράτης· σὺ δέ, εἶπεν, οὐκ ἂν ἄμεινον ἐποίησας ἰδίᾳ πρὸς ἐμὲ τοῦτο εἰπών ;

189 Λᾶσος ὁ Ἑρμιονεὺς παίζων ποτὲ ἰχθὺν παρά τινων ἁλιέων ὑφείλετο καὶ λαβὼν ἔδωκε φίλῳ τινὶ παρεστῶτι· Ζητούντων δὲ τῶν ἁλιέων ὤμοσε μήτ' αὐτὸς ἔχειν μήτ' ἄλλῳ συνειδέναι λαβόντι. ὁ δὲ ἑταῖρος ὑπ' αὐτοῦ διδαχθεὶς ἀπώμοσε πάλιν, ὅτι οὔτ' αὐτὸς ἔλαβεν, οὔτε ἄλλον οἶδεν ἔχοντα.

190 Ὀδοιπορῶν τις χειμῶνος, ὡς εἶδεν ἔχιν ὑπὸ τοῦ κρύους διαφθειρόμενον, ἐλεήσας ἀνείλετο, καὶ βαλὼν εἰς τὸν κόλπον, θερμαίνειν ἐπειρᾶτο. Ὁ δὲ τεώς μὲν ὑπὸ τοῦ ψύχους συνεχόμενος ἡσύχαζε, ἐπεὶδη δὲ ἐθερμάνθη, ἔδακε τὸν εὐεργέτην· ὁ δὲ θνήσκων ἔλεγε· δίκαια πάσχω τὸν πονηρὸν οἰκτείρας.

191 Γέρων ποτὲ ξύλα τεμὼν ἐξ ὄρους κάπὶ τῶν ὤμων βαστάζων, ἐπειδὴ πολλὴν ὁδὸν ἐβάδισεν, ἀπειρηκὼς ἀπέθετό τε τὰ ξύλα, καὶ τὸν θάνατον ἐπεκαλεῖτο. Τοῦ δὲ θανάτου εὐθὺς ἐπιστάντος, καὶ τὴν αἰτίαν πυνθανομένου τοῦ ἐπικαλεῖσθαι αὐτόν, ὁ γέρων ἔφη· "ἵνα τὸν φόρτον τοῦτον ἄρας ἐπιθῇς μοι."

192 *Εἰπέ τις, Ἡράκλεστε, τεὸν μόρον, ἐς δέ με δάκρυ*
ἤγαγεν· ἐμνήσθην δ' ὁσσάκις ἀμφότεροι
ἦλιον ἐν λέσχῃ κατεδύσαμεν· ἀλλὰ σὺ μέν που,
ξεῖν' Ἁλικαρνησσεῦ, τετράπαλαι σποδιή.
αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἦσιν ὁ πάντων
ἁρπακτὴς Ἅιδης οὐκ ἐπὶ χεῖρα βαλεῖ.

193 *Αὐτὴν Θεοδότην ὁ ζωγράφος· αἴθε δὲ τέχνης*
ἤμβροτε, καὶ λήθην δῶκεν ὀδυρομένοις.

194 *Κυπρίδος οὗτος ὁ χῶρος, ἐπεὶ φίλαν ἔπλετο τήνᾳ*
αἰὲν ἀπ' ἠπείρου λαμπρὸν ὁρᾶν πέλαγος·
ὄφρα φίλαν ναύταισι τελῇ πλόον· ἀμφὶ δὲ πύντος
δειμαίνει, λιπαρὸν δερκόμενος ξόανον.

195 *Κλέπτης κατέλυσεν ἔν τινι πανδοχείῳ· διέμενεν δὲ ἐκεῖ ἡμέρας τινὰς προσδοκῶν κλέψαι τι. Ὡς δὲ οὐδὲν ἤρπευεν, ἰδών ποτε τὸν πανδοχέα ἐνδυθέντα χιτῶνα ὡραῖον καὶ καινὸν (ἦν γὰρ ἑορτή), καὶ καθεζόμενον πρὸ τῆς πύλης τοῦ πανδοχείου, καὶ οὐδένα ἄλλον παρόντα ἐκεῖ, ἐπελθὼν καὶ ὁ κλέπτης ἐκάθισεν πλησίον τοῦ πανδοχέως, καὶ ἤρξατο διαλέγεσθαι αὐτῷ. Καὶ μέταξυ διαλεγομένων αὐτῶν, ἐχασμήσατο ὁ κλέπτης, καὶ ὁμοῦ μετὰ τοῦ χασμᾶσθαι ὠρύετο ὥσπερ λύκος. Ὁ δὲ πανδοχεύς φησι πρὸς αὐτόν "τί οὕτως ποιεῖς;" Καὶ ὁ κλέπτης ἀπεκρίθη "αἰσχύνομαι μέν, ὁμῶς δὲ ἐρῶ ἀλλὰ δέομαί σου, φύλαξον τὰ ἱμάτιά μου. ἐνταῦθα γὰρ καταλείψω. Πόθεν, ὤγαθέ, μοι ἐπέρχεται τὸ χασμᾶσθαι οὕτως, ἢ διὰ τὰς ἁμαρτίας μου, ἢ διὰ ποίαν αἰτίαν, οὐκ οἶδα· ὅταν γοῦν χασμηθῶ τρίς, γίνομαι λύκος ἐσθίων ἀνθρώπ-*

ους." Καὶ ταῦτα εἰπὼν ἐχασμήσατο ἐκ δευτέρου, καὶ πάλιν ὠρύετο, καθάπερ καὶ τὸ πρῶτον. Ἀκούσας οὖν ταῦτα ὁ πανδοχεὺς καὶ πιστεύσας τῷ κλέπτῃ ἐφοβήθη, καὶ ἀναστὰς ἐβούλετο φυγεῖν· ὁ δὲ κλέπτης δραξάμενος αὐτὸν τοῦ χιτῶνος, παρεκάλει αὐτὸν λέγων· "ἀνάμεινον, ὦ δαιμόνιε, καὶ λαβὲ τὰ ἱμάτιά μου, ἵνα μὴ λύκος γενόμενος ἀπολέσω αὐτά" καὶ ἅμα, ἀνοίξας τὸ στόμα ἤρξατο χασμᾶσθαι ἐκ τρίτου. Ὁ δὲ πανδοχεὺς φοβηθείς, μήπως φάγῃ αὐτόν, κατέλιπε κατέλιπεν αὐτοῦ τὸν χιτῶνα, καὶ εἰσελθὼν δρομαῖος εἰς τὸ πανδοχεῖον, ἐν μύχῳ τινι κατέπτηξε. Καὶ ὁ κλέπτης λαβὼν τὸν χιτῶνα ἀπῆλθεν,

196 Ἦλθ', ἦλθε χελιδών,
καλὰς ὥρας ἄγουσα,
καλοὺς ἐνιαυτούς,
ἐπὶ γαστέρα λευκά,
ἐπὶ νῶτα μέλαινα.
παλάθαν σὺ προκύκλει
ἐκ πίονος οἴκου,
οἴνου τε δέπαστρον,
τυρῶν τε κάνυστρον.
καὶ πύρνα χελιδών,
καὶ λεκιθίταν
οὐκ ἀπωθεῖται. πότερ' ἀπίωμεν, ἢ λαβώμεθα;
εἰ μέν τι δώσεις· εἰ δὲ μή, οὐκ ἐάσομεν,
ἢ τὰν θύραν φέρωμεν ἢ τοὐπέρθυρον,
ἢ τὰν γυναῖκα τὰν ἔσω καθημέναν·
μικρὰ μέν ἐστι, ῥᾳδίως μιν αἴσομεν·
ἂν δὲ φέρῃς τι,

μέγα δή τι φέροιο.
ἄνοιγ', ἄνοιγε τὰν θύραν χελιδόνι·
οὐ γὰρ γέροντές ἐσμεν, ἀλλὰ παιδία.

197 *Μεγάβυζον τὸν Πέρσην εἰς τὸ ζωγραφεῖον τοῦ Ἀπελλοῦ εἰσελθόντα καὶ λαλεῖν περὶ τῆς τέχνης ἐπιχειρήσαντα ὁ Ἀπελλῆς ἐπεστόμισεν εἰπών· ὦ Μεγάβυζε, ἕως μὲν ἐσιώπας ἐδόκεις τις εἶναι διὰ τὰ χρυσία καὶ τὴν πορφύραν, νῦν δὲ καὶ ταυτὶ τὰ παιδάρια τὰ τρίβοντα τὴν ὤχραν καταγελᾷ σου ὡς φλυαροῦντος.*

198 *Φιλόξενος ὑπὸ τοῦ Διονυσίου εἰς τὰς λατομίας ἐμβληθεὶς διὰ τὸ ἀεὶ ἐκφαυλίζειν αὐτοῦ τὰς τραγῳδίας, ἐπειδὴ ἀφεθεὶς πάλιν ἐπὶ τὴν ἀκρόασιν ἐκλήθη ὀλίγον χρόνον ὑπομείνας ἀνέστη. πυθομένου δὲ τοῦ τυράννου· ποῖ δὴ σύ; εἰς τὰς λατομίας, ἔφη.*

199 *Προσάγον τις τὸν υἱὸν τῷ Ἀριστίππῳ ἐπὶ παιδείᾳ, ἐκεῖνος ᾔτει πεντακοσίας δραχμὰς ἔφη· τοσούτῳ τοῦ δύναμαι ἀνδράποδον πρίασθαι. ὁ δέ, πρίω, ἔφη, καὶ δύο ἕξεις.*

200 *Σοφόν τι ἄρα χρῆμα ἦν γένος βατράχων Αἰγυπτίων, καὶ δὴ καὶ τῶν ἄλλων πολὺ διαφέρουσι. Ἐὰν γὰρ ὕδρῳ περιπέσῃ, Νείλου θρέμματι, ὁ βάτραχος κάλαμον ἐνδακὼν πλάγιον φέρει, καὶ ἀπρὶξ ἔχεται αὐτοῦ. Ὁ δὲ ἀμηχανεῖ καταπιεῖν τὸν βάτραχον αὐτῷ τῷ καλάμῳ· οὐ γὰρ χανεῖν δύναται τοσοῦτον ὅσον ὁ κάλαμος διείργει. Οὕτω δὴ περιγίγνεται τῆς ῥώμης τῶν ὑδρων ἡ τῶν βατράχων σοφία.*

201 *Διογένης ἄσωτον ἤτει μνᾶν. τοῦ δὲ εἰπόντος· διὰ τί τοὺς μὲν ἄλλους ὀβολὸν αἰτεῖς, ἐμὲ δὲ μνᾶν; ἀπεκρίνατο· ὅτι παρὰ μὲν τῶν ἄλλων ἐλπίζω καὶ πάλιν λήψεσθαι, παρὰ δὲ σοῦ οὐδέποτε.*

202 *Διογένης φιλοσόφου τινὸς διδάσκοντος ὅτι κίνησις οὐκ ἔστιν ἀναστὰς περιεπάτει.*

203 *Λέξω τοίνυν βιὸν ἐξ ἀρχῆς, ὃν ἐγὼ θνητοῖσι παρεῖχον.*

εἰρήνη μὲν πρῶτον ἀπάντων ἦν ὥσπερ ὕδωρ κατὰ χειρός.

ἡ γῆ δ' ἔφερ' οὐ δέος οὐδὲ νόσους, ἀλλ' αὐτόματ' ἦν τὰ δέοντα.

οἴνῳ γὰρ ἅπας' ἔρρει χαράδρα, μᾶζαι δ' ἄρτοις ἐμάχοντο

περὶ τοῖς στόμασιν τῶν ἀνθρώπων ἱκετευούσαι καταπίνειν,

εἴ τι φιλοῖεν τὰς λευκοτάτας· οἱ δ' ἰχθύες οἴκαδ' ἰόντες

ἐξοπτῶντες σφᾶς αὐτοὺς ἂν παρέκειντ' ἐπὶ ταῖσι τραπέζαις.

ζωμοῦ δ' ἔρρει παρὰ τὰς κλίνας πόταμος κρέα θερμὰ κυλινδῶν,

ὀπταὶ δὲ κίχλαι μετ' ἀμητίσκων εἰς τὸν φάρυγ' εἰσεπέτοντο,

τῶν δὲ πλακούντων ὠστιζομένων περὶ τὴν γνάθον ἦν ἀλάλητος.

οἱ δ' ἄνθρωποι πιόνες ἦσαν τότε, καὶ μεγὰ χρῆμα γιγάντων.

204 Οὕτω δὴ καθεστώσης τῆς πόλεως φασὶ τῷ Λυκούργῳ τοὺς εὐπόρους πάνυ ὀργισθῆναι, καὶ συστάντας ἐπ' αὐτὸν ἀθρόους καταβοᾶν· τέλος δὲ βαλλόμενος ὑπὸ πολλῶν ἐξέπεσε τῆς ἀγορᾶς δρόμῳ. Καὶ τοὺς μὲν ἄλλους ἔφθασεν εἰς ἱερον καταφυγών· εἷς δέ τις νεανίσκος, ἄλλως μὲν οὐκ ἀφυής ὀξὺς δὲ καὶ θυμοειδής, Ἄλκανδρος ἐπικείμενος καὶ διώκων, ἐπιστραφέντος αὐτοῦ, τῇ βακτηρίᾳ πατάξας τὸν ὀφθαλμον ἐξέκοψεν. Ὁ μὲν οὖν Λυκοῦργος, οὐδὲν ἐνδοὺς πρὸς τὸ πάθος, ἀλλὰ στὰς ἐνάντιος, ἔδειξε τοῖς πολίταις τὸ πρόσωπον ἡμαγμένον καὶ διεφθαρμένην τὴν ὄψιν. Αἰδὼς δὲ πολλὴ καὶ κατήφεια τοὺς ἰδόντας ἔσχεν, ὥστε παραδοῦναι τὸν Ἄλκανδρον αὐτῷ καὶ προπέμψαι μεχρὶ τῆς οἰκίας συναγανακτοῦντας. Ὁ δὲ Λυκοῦργος ἐκείνους μεν ἐπαινέσας ἀφῆκε, τὸν δ' Ἄλκανδρον εἰσαγαγὼν οἴκαδε, κακὸν μὲν οὐδὲν οὔτ' ἐποίησεν, οὔτ' εἶπεν, ἀπαλλάξας δὲ τοὺς συνήθεις ὑπηρέτας, καὶ θεράποντας, ἐκεῖνον ἐκέλευσεν ὑπηρετεῖν. Ὁ δὲ, οὐκ ὢν ἀγένης, ἐποίει τὸ προσταττόμενον σιωπῇ, καὶ παραμένων ἅμα τῷ Λυκούργῳ καὶ συνδιαιτώμενος ὡς κατένοησε τὴν πραότητα αὐτοῦ, καὶ τὴν σωφροσύνην, αὐτός τε δεινῶς διετέθη περὶ τὸν ἄνδρα, καὶ πρὸς τοὺς φίλους ἔλεγεν, ὡς οὐ σκληρός, οὐδ' αὐθάδης ὁ Λυκοῦργος, ἀλλὰ μόνος ἐκεῖνος ἥμερος καὶ πρᾷός ἐστι τοῖς ἄλλοις.

205 Οὐκ ἂν δυναίμην συμμαχεῖν ὑμῖν ἐγώ.
οὐθ' οἱ τρόποι γὰρ ὁμονοοῦσ' οὐθ' οἱ νόμοι
ἡμῶν, ἀπ' ἀλλήλων δὲ διέχουσιν πολύ.
βοῦν προσκυνεῖς, ἐγὼ δὲ θύω τοῖς θεοῖς·
τὴν ἔγχελυν μεγίστου ἡγεῖ δαίμονα,

ἡμεῖς δὲ τῶν ὄψων μέγιστον παρὰ πολύ.
οὐκ ἐσθίεις ὕει', ἐγὼ δέ γ' ἥδομαι
μάλιστα τούτοις· κύνα σέβεις, τύπτω δ' ἐγώ,
τοὔψον κατεσθίουσαν ἥνικ' ἂν λάβω.
τὸν αἰέλουρον κακὸν ἔχοντ' ἔαν ἴδῃς
κλάεις, ἐγὼ δ' ἥδιστ' ἀποκτείνας δέρω.

206 Θράσυλλος παράδοξόν τινα ἐνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταγόμενα πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτά, καὶ πάλιν ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιοῦσιν εἰς τὸν λιμένα ὑπερέχαιρε. Ἐκ Σικελίας δὲ ἐπανελθὼν ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἰατρῷ, καὶ τῆς νόσου ἀπεπαύσατο. Ὁ δὲ ἐμέμνητο πολλάκις τῆς ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε μηδέποτε ἡσθῆναι τοσοῦτον, ὅσον τότε ἥδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις ναυσὶν ἀποσωζομέναις.

207 Δημῶναξ, ἐρομένου τινός, εἰ καὶ οἱ σοφοὶ πλακοῦντας ἐσθίοιεν· οἴει οὖν, ἔφη, μόνοις τοῖς μωροῖς τὰς μελίττας τιθέναι τὰ κηρία;

208 Θύοντος τοῦ Ἀρίστωνος ἐν Τμήττῳ ταῖς Μούσαις, τὸν Πλάτωνα ἔτι νήπιον ὄντα κατέκλινεν ἡ μήτηρ ἐν ταῖς πλησίον μυρρίναις. Καθεύδοντι δὲ ἐσμὸς μελισσῶν, ἐν τοῖς χείλεσι καθίσασαι, ὑπῆδον, τὴν τοῦ Πλάτωνος εὐγλωττίαν, ὡς εἰκός, μαντευόμεναι.

209 Ἱππόμαχος, ὁ αὐλητής, ἐπεὶ αὐτῷ μαθητής τις αὐλῶν ἥμαρτε μέν, ἐπῃνέθη δὲ ὑπὸ τῶν παρόντων, τῇ

ῥάβδῳ ἐπάταξεν αὐτὸν λέγων· κακῶς ἠὔλησας, οὐ γὰρ ἂν οὗτοί σε ἐπῄνουν.

210 Ἐρωτηθεὶς ὁ Διογένης διὰ τί οἱ πλούσιοι τοῖς μὲν χωλοῖς καὶ τυφλοῖς προσαιτοῦσιν ἐπιδιδόασι, τοῖς δὲ φιλοσόφοις οὔ, ἀπεκρίνατο· ὅτι χωλοὶ μὲν καὶ τυφλοὶ καὶ αὐτοὶ γενέσθαι ἂν νομίζουσι, φιλόσοφοι δὲ οὐδέποτε.

211 Γύναι, φίλον μὲν φέγγος ἡλίου τόδε,
καλὸν δὲ πόντου χεῦμ' ἰδεῖν εὐήνεμον,
γῆ τ' ἠρινὸν θάλλουσα, πλουσιόν θ' ὕδωρ,
πολλῶν τ' ἔπαινον ἐστί μοι λέξαι καλῶν.
ἀλλ' οὐδὲν οὕτω λαμπρὸν οὐδ' ἰδεῖν καλόν,
ὡς τοῖς ἄπαισι καὶ πόθῳ δεδηγμένοις
παίδων νεογνῶν ἐν δόμοις ἰδεῖν φάος.

212 Ὁ πλεῖστα πράσσων πλεῖσθ' ἁμαρτάνει βροτῶν.

213 Ἀλλ' ἔστι γὰρ δὴ κἀν κακοῖσιν ἡδονὴ
θνητοῖς, ὀδυρμοὶ δακρύων τ' ἐπιρροαί.
ἀλγηδόνας δὲ ταῦτα κουφίζει φρενῶν
καὶ καρδίας ἔλυσε τοὺς ἄγαν πόνους.

214 Ἀλέξανδρος θεασάμενος τὴν ἐν Ἐφέσῳ εἰκόνα ἑαυτοῦ, τὴν ὑπὸ Ἀπελλοῦ γραφεῖσαν, οὐκ ἐπῄνεσε κατὰ τὴν ἀξίαν τοῦ γράμματος. Εἰσαχθέντος δὲ τοῦ ἵππου, καὶ χρεμετίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι, ὡς πρὸς ἀληθινόν, Ὦ βασιλεῦ, εἶπεν ὁ Ἀπελλῆς, ἀλλ' οὗτος, ὡς ἔοικε, πολύ σου πρόεχει τῇ γε τῆς γραφικῆς ἐπιστήμῃ.

215 Ἐπεὶ τῆς θαλάσσης ἦρξαν οἱ Μιτυληναῖοι, τοῖς

ἀφισταμένοις τῶν συμμάχων τιμωρίαν τοιάνδε προσήρτησαν, γράμματα μὴ μανθάνειν τοὺς παῖδας αὐτῶν, μηδὲ μουσικὴν διδάσκεσθαι· πασῶν κολάσεων ἡγησάμενοι βαρυτάτην εἶναι ταύτην, τὸ ἐν ἀμαθίᾳ καὶ ἀμουσίᾳ καταβιῶναι.

216 Ἀνάχαρσις παραγενόμενος τῇ τῶν Ἀθηναίων ἐκκλησίᾳ εἶπε· παρ' ὑμῖν λέγουσι μὲν οἱ σοφοί, κρίνουσι δὲ τὰ λεγόμενα οἱ ἀμαθεῖς.

217 Δίφιλος ὁ κωμῳδοποιὸς παρὰ φίλῳ τινὶ πίνων οἶνον χιόνι κεκραμένον καὶ ἡσθεὶς ἔφη· ψυχρόν γ' ἔχεις τὸν λάκκον, ὦ βέλτιστε· ὁ δὲ εἶπε· τῶν σῶν γὰρ δραμάτων τοὺς προλόγους εἰς αὐτὸν ἐπιμελῶς ἐμβάλλομεν.

218 Ἀργείου τινὸς πρὸς Σπαρτιάτην καυχωμένου καὶ φάσκοντος· πολλοὶ ὑμῶν ἐν τῇ Ἀργολίδι κεῖνται· Ὁ Λάκων μειδιάσας εἶπεν· ὑμῶν δέ γε οὐδεὶς ἐν τῇ Λακωνικῇ.

219 Στίλπων τῷ Κράτητι προσδιαλεγόμενος ἔσπευσεν ἰχθῦς πρίασθαι. τοῦ δὲ ἐπισπωμένου καὶ λέγοντος· καταλείπεις τὸν λόγον. οὐκ ἔγωγε, ἔφη, ἀλλὰ τὸν μὲν λόγον ἔχω, σὲ δὲ καταλείπω. ὁ μὲν γὰρ λόγος περιμενεῖ, τὸ δὲ ὄψον πεπράσεται.

220 Διογένης ἰδὼν τοξότην ἀφυῆ παρὰ τὸν σκοπὸν ἐκάθισεν εἰπών· ἐνθάδε γὰρ καθήμενον οὐ μὴ βάλῃ.

221 Ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε,

καὶ πάντα μηχανᾶσθε κἀξευρίσκετε,
ἓν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς ;

222 Ὡς εὐφυὲς ζῷον κοχλίας νὴ τὸν θεόν.
ὅταν πονήρῳ περιπέσῃ τῷ γείτονι,
τὸν οἶκον ἄρας εἰς ἕτερον πορεύεται.
νέμεται δ' ἀμέριμνος τοὺς κακοὺς φεύγων ἀεί.

223 Ὃν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.

224 Κρεῖττον σιωπᾶν ἐστιν ἢ λαλεῖν μάτην.

225 Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς.

226 Ἡρακλῆς παρὰ Διὶ ἐστιώμενος ἕνα ἕκαστον τῶν θεῶν μετὰ πολλῆς φιλοφροσύνης ἠσπάζετο. Καὶ δὴ τελευταίου εἰσιόντος τοῦ Πλούτου, κατακύψας ἀπεστρέψατο αὐτόν. Ὁ δὲ Ζεὺς θαυμάσας τὸ γεγονός, ἐπυνθάνετο αὐτοῦ τὴν αἰτίαν, δι' ἣν πάντας ἀσμένως προσαγορεύσας μόνον τὸν Πλοῦτον ὑποβλέπει. Ὁ δὲ εἶπεν· ἀλλ' ἔγωγε διὰ τοῦτο αὐτὸν ὑποβλέπω, ὅτι ὅσον χρόνον ἀνθρώποις συνῴκουν, ἑώρων αὐτὸν ὡς ἐπὶ τὸ πλεῖστον τοῖς πονηροῖς συνόντα.

227 Ἀλκιβιάδης πυθόμενος ὅτι οἱ Ἀθηναῖοι ἀπόντος αὐτοῦ θάνατον κατέγνωσαν εἶπε γελάσας· δείξω αὐτοῖς ὅτι ζῶ.

228 Διογένης κατεγέλα τῶν θυόντων μὲν τοῖς θεοῖς ὑπὲρ ὑγιείας, ἐν αὐτῇ δὲ τῇ θυσίᾳ ἀσώτως δειπνούντων.

229 Θηρευτής τις, λάγὼν κατασχὼν οἴκαδε ἐπορεύετο. Ἀνὴρ δέ τις ἔφιππος καταλαβὼν αὐτὸν ἐζήτει τὸν λάγὼν θεάσασθαι, ὡς δὴ ὠνησόμενος, ἐκείνου δε παραδόντος αὐτόν, εὐθὺς δρομαῖος ᾤχετο. Ὁ δε θηρευτὴς τέως μὲν ἐδίωκεν, εἴ που φθάσαι δύναιτο, ἰδὼν δὲ αὐτὸν πορρωτέρω ἀεὶ ἀπέχοντα, ἐβόα, ἄπιθι χαίρων· ἐγὼ γὰρ ἤδη τὸν λάγων ἐδωρησάμην σοι.

230 Ὄρνιν τις εἶχεν ὠὰ χρυσᾶ τίκτουσαν· καὶ νομίσας ἔνδον αὐτῆς ὄγκον χρύσου εἶναι, κτείνας εὗρεν ὁμοίαν τῶν ἄλλων ὀρνίθων. Ὁ δὲ ἀθρόον πλοῦτον ἐλπίσας εὑρήσειν καὶ τοῦ ὄντος ἐστέρηθη.

231 Τὸν βίον, Ἡράκλειτε, πολὺ πλέον ἤπερ ὅτ' ἔζης,
δάκρυε· νῦν ὁ βίος ἐστ' ἐλεεινότερος.
τὸν βίον ἄρτι γέλα, Δημόκριτε, τὸ πλέον ἢ πρίν·
νῦν ὁ βίος πάντως ἐστὶ γελοιότερος.
εἰς ὑμᾶς δὲ καὶ αὐτὸς ὁρῶν τὸ μεταξὺ μεριμνῶ,
πῶς ἅμα σοὶ κλαύσω, πῶς ἅμα σοὶ γελάσω.

232 Ἠρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἠρέμα κισσὲ
ἑρπύζοις, χλοεροὺς ἐκπροχέων πλοκάμους,
καὶ πέταλον πάντη θάλλοι ῥόδου, ἥ τε φιλορρὼξ
ἄμπελος, ὑγρὰ πέριξ κλήματα χευαμένη,
εἵνεκεν εὐμαθίης πινυτόφρονος, ἣν ὁ μελιχρὸς
ἤσκησεν Μουσῶν ἄμμιγα καὶ Χαρίτων.

233 Ὄνος ἀκούσας τεττίγων ᾀδόντων, ἥσθη ἐπὶ τῇ εὐφωνίᾳ, καὶ ζηλώσας αὐτῶν τὰ μέλη εἶπε· τί σιτούμενοι

τοιαύτην φωνὴν ἀφίετε;" Ἐκείνων δὲ εἰπόντων δρόσον, ὁ ὄνος προσκείμενος τῇ δρόσῳ λιμῷ διεφθάρη.

234 Ἀνὴρ γεωργὸς μέλλων τελευτᾶν καὶ βουλόμενος τοὺς αὐτοῦ παῖδας ἐμπείρους ποιῆσαι τῆς γεωργίας, μεταπεμψάμενος αὐτοὺς ἔφη· τέκνα μου, ἐν ἐνί μου τῶν ἀμπελώνων θησαυρὸς ἀπόκειται. Οἱ δὲ μετὰ τὴν αὐτοῦ τελευτὴν δικέλλας λαβόντες πᾶν τὸ χωρίον κατώρυξαν, καὶ τὸν μὲν θησαυρὸν οὐχ εὗρον, ἡ δ' ἄμπελος πολλαπλασίονα τὴν φορὰν αὐτοῖς ἀντεδίδου.

235 Λέων γηράσας καὶ οὐ δυνάμενος ἑαυτῷ τροφὴν πορίζειν, ἔγνω δεῖν δι' ἐπινοίας τοῦτο πρᾶξαι. Καὶ δὴ εἰσελθὼν εἰς σπήλαιόν τι, καὶ ἐνταῦθα κατακλιθεὶς προσεποιεῖτο νοσεῖν· καὶ οὕτω τὰ παραγενόμενα εἰς ἐπίσκεψιν ζῶα συλλαμβάνων κατήσθιε. Πολλῶν δὲ θηρίων καταναλωθέντων, ἀλώπηξ τὸ τέχνασμα αὐτοῦ συνεῖσα παρεγένετο, καὶ στᾶσα ἔξω τοῦ σπηλαίου ἐπυνθάνετο αὐτοῦ, πῶς ἔχοι· τοῦ δὲ εἰπόντος, κακῶς· καὶ τὴν αἰτίαν ἐρομένου, δι' ἣν οὐκ εἰσέρχεται, ἔφη· "ἀλλ' ἔγωγε εἰσῆλθον ἄν, εἰ μὴ ἑώρων πολλῶν εἰσιόντων ἴχνη, ἐξιόντος δὲ οὐδενός.

236 Πύρρων ἔλεγε μηδὲν διαφέρειν ζῆν ἢ τεθνάναι. εἰπόντος δέ τινος· τί οὖν οὐκ ἀποθνήσκεις; ἔφη· ὅτι οὐδὲν διαφέρει.

237 Ἀνὴρ Ἀθηναῖός τις ἀνδρὶ Θηβαίῳ
κοινῶς ὁδεύων, ὥσπερ εἰκός, ὡμίλει·
τέλος δ' ὁ μὲν Θηβαῖος υἱὸν Ἀλκμήνης

μέγιστον ἀνδρῶν, νῦν δὲ καὶ θεῶν, ὕμνει·
ὁ δ' ἐξ Ἀθηνῶν ἔλεγεν ὡς πολὺ κρείσσων
Θησεὺς γένοιτο, καὶ τύχης ὁ μὲν θείας
ὄντως λέλογχεν, Ἡρακλῆς δὲ δουλείας.
λέγων δ' ἐνίκα· στωμύλος γὰρ ἦν ῥήτωρ.
ὁ δ' ἄλλος, ὡς Βοιωτός, οὐκ ἔχων ἴσην
λόγοις ἄμιλλαν, εἶπεν ἀγρίᾳ μούσᾳ·
πέπαυσο· νικᾷς. τοιγαροῦν χολωθείη
Θησεὺς μὲν ἡμῖν, Ἡρακλῆς δ' Ἀθηναίοις.

238 *Ἀξιούντων τῶν Ἀθηναίων τὸν Διογένη μυηθῆναι τὰ Ἐλευσίνια, ὡς τῶν μεμυημένων ἐν Ἅιδου προτιμωμένων· γελοῖον, ἔφη, εἰ Ἀγησίλαος μὲν καὶ Ἐπαμεινώνδας ἐν τῷ βορβόρῳ κείσονται, ἀνθρώπια δὲ φαῦλα μεμυημένα ἐν μακάρων νήσοις διάξει.*

239 *Πλάτωνος τὸν ἄνθρωπον ὁρισαμένου οὕτως· ἄνθρωπός ἐστι ζῷον δίπουν ἄπτερον, Διογένης ἀλεκτρυόνα τετιλμένον εἰσενεγκὼν ἔφη· οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.*

240 *Μενέδημος πρὸς τὸν πυθόμενον εἰ γαμητέον τῷ σπουδαίῳ ἔφη· πότερον ἐγώ σοι σπουδαῖος εἶναι δοκῶ ἢ οὔ; φήσαντος δέ· ἐγὼ τοίνυν, ἔφη, γεγάμηκα.*

241 *Βίων πρὸς τὸν τὰ χωρία κατεδηδοκότα, ἔφη· τὸν μὲν Ἀμφιάραον ἡ γῆ κατέπιε, σὺ δὲ τὴν γῆν.*

242 *Ζεὺς πλάσας ἀνθρώπους ἐκέλευσεν Ἑρμῇ νοῦν αὐτοῖς ἐγχέαι· κἀκεῖνος μέτρον ἴσον ποιήσας ἑκάστῳ ἐν-*

ἐχεε. Συνέβη οὖν τοὺς μὲν μικροφυεῖς πληρωθέντας τοῦ μέτρου φρονίμους γενέσθαι, τοὺς δὲ μακρούς, ἅτε μὴ ἐφικομένου τοῦ ποτοῦ μηδὲ εἰς πᾶν τὸ σῶμα, ἀλλὰ μεχρι γονάτων, ἀφρονεστέρους.

243 Ἄνθρωπός τις, ξύλινον ἔχων θεόν, πένης ὢν καθικέτευεν αὐτοῦ. Ὡς οὖν ταῦτα πράττων, ἔτι μᾶλλον ἐν πενίᾳ διῆγε, θυμωθεὶς ἐκ τοῦ σκέλους ἄρας αὐτὸν τῷ τοίχῳ προσέκρουσε. Τῆς δὲ κεφαλῆς αὐτοῦ παραχρῆμα κλασθείσης, ἐρρύη χρυσὸς ἐξ αὐτῆς, ὃν συναγαγὼν ὁ ἄνθρωπος ἐβόα· "ὡς στρεβλὸς ἄρα τυγχάνεις ὢν, καὶ ἀγνώμων· τιμῶντα γὰρ σὺ οὐδὲν ὠφέλησάς με. πατάξαντα δὲ πολλοῖς καλοῖς ἠμείψω."

244 Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,
ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε Τύχη.
Ἑλλάδι γὰρ σπεύδοντες ἐλευθερίαν περιθεῖναι
κείμεθ' ἀγηράντῳ χρώμενοι εὐλογίᾳ.

245 Οὐκέτι δὴ πτερύγεσσι λιγυφθόγγοισιν ἀείσεις,
ἀκρί, κατ' εὐκάρπους αὔλακας ἑζομένη,
οὐδέ με κεκλιμένον σκιερὰν ὑπὸ φυλλάδα τέρψεις
ξουθὰν ἐκ πτερύγων ἡδὺ κρέκουσα μέλος.

246 Ὤμοσα μυριάκις ἐπιγράμματα μηκέτι ποιεῖν,
πολλῶν γὰρ μώρων ἔχθραν ἐπεσπασάμην.
ἀλλ' ὅποταν κατίδω τοῦ Παφλαγόνος τὸ πρόσωπον
Πανταγάθου, στέξαι τὴν νόσον οὐ δύναμαι.

247 *Παριόντα ποτὲ τὸν Ἀρίστιππον ἰδὼν ὁ Διογένης λάχανα πλύνων ἔφη· εἰ ταῦτα ἐσθίειν ἔμαθες, οὐκ ἂν τυράννων αὐλὰς ἐθεράπευες. ὁ δὲ ἀπεκρίνατο· σὺ δέ γε εἰ ἀνθρώποις ὁμιλεῖν ἔμαθες, οὐκ ἂν ἔπλυνες λάχανα.*

248 *Θεμιστοκλῆς πρὸς τὸν Σερίφιον εἰπόντα ὅτι οὐ δι' ἑαυτὸν ἔνδοξος γέγονεν ἀλλὰ διὰ τὴν πόλιν ἔφη· ἀληθῆ λέγεις, ἀλλ' οὔτ' ἂν ἐγὼ Σερίφιος ὢν ἔνδοξος ἐγενόμην, οὔτε σὺ ὢν Ἀθηναῖος.*

249 *Ἀριστοτέλης πρὸς ἀδολέσχην τινὰ εἰπόντα ἐπειδὴ πολλὰ ἐφλυάρησε· μήτι σοι ὀχληρὸς ἐγενόμην; μὰ τὸν Δία, ἔφη, οὐ γὰρ προσέσχον σοι τὸν νοῦν.*

250 *Λαβών τις παρὰ φίλου οἶνον πάνυ ὀλίγον καὶ ἀκούσας ὅτι ἑκκαιδεκέτης ἐστὶν ἔφη· μικρός ἐστιν, ὡς τοσούτων ἐτῶν.*

251 *α. Πορφυρέαν τοι τάνδε, Λεωνίδα, ὥπασε χλαῖναν*
Ξέρξης, τιμήσας ἔργα τεᾶς ἀρετᾶς.
β. οὐ δέχομαι· προδόταις αὐτὰ χάρις· ἀσπὶς ἔχοι με
καὶ νέκυν· ὁ πλοῦτος δ' οὐκ ἐμὸν ἐντάφιον.
γ. ἀλλ' ἔθανες· τί τόσονδε καὶ ἐν νεκύεσσιν ἀπεχθὴς
Πέρσαις; β. οὐ θνάσκει ζῶλος ἐλευθερίας.

252 *Ἀσπὶς Ἀλεξάνδρου τοῦ Φυλλέος ἶερον ἥδε*
δῶρον Ἀπόλλωνι χρυσοκόμῳ δέδομαι,
γηραλέα μὲν ἶτον πολέμων ὕπο, γηραλέα δὲ
ὄμφαλον· ἀλλ' ἀρετᾷ λάμπομαι, ἃς ἔκιχον
ἀνδρὶ κορυσσαμένα σὺν ἀριστέϊ, ὅς μ' ἀνέθηκε·
εἰμὶ δ' ἀήσσητος πάππαν, ἀφ' οὗ γενόμην.

253 Ἄνθρωπός τις ἡτοίμαζε δεῖπνον, ἑστιάσων τινὰς τῶν φίλων αὐτῷ καὶ οἰκείων. Ὁ δὲ κύων αὐτοῦ ἄλλον κύνα ἐκάλει, λέγων· "ὦ φίλε, δεῦρο συνδείπνησόν μοι." Ὁ δὲ μάλ' ἀσμένως εἵπετο, καὶ βλέπων τὸ δεῖπνον, βάβαι, ἔφη, πόση μοι χάρα ἄρτι ἐξαπιναίως ἐφάνη· τραφήσομαί τε γάρ, καὶ εἰς κόρον δειπνήσω, ὥστε με αὔριον μηδαμῆ πεινᾶσαι. Ταῦτα λέγοντος τοῦ κυνός, καὶ ἅμα σείοντος τὴν κέρκον, ὁ μάγειρος κατανοήσας αὐτόν, τῶν σκελῶν ἐπιλαβόμενος, ἔρριψεν ἔξω τῶν θυρίδων. Ὁ δὲ ἀπῄει μεγάλως κράζων. Τῶν τις δὲ κυνῶν, τῶν καθ' ὁδὸν αὐτῷ συναντώντων, ἐπηρώτα· "πῶς ἐδείπνησας, φίλος;" Ὁ δὲ πρὸς αὐτὸν ὑπολαβὼν ἔφη· "ἐκ τῆς πολλῆς πόσεως μεθυσθεὶς ὑπὲρ κόρον, οὐδὲ τὴν ὁδὸν αὐτήν, ὅθεν ἐξῆλθον, οἶδα."

254 Λύκος ἰδὼν ἄρνα ἀπὸ ποτάμου τινὸς πίνοντα οὐ βίᾳ ἁρπάζειν, ἀλλὰ μετ' εὐλόγου προφάσεως ἤθελε διαχρήσασθαι. Διόπερ στὰς ἀνωτέρω ἠτιᾶτο αὐτὸν ὡς θολοῦντα τὸ ὕδωρ, καὶ πίνειν αὐτὸν οὐκ ἐῶντα. Ἐκείνου δὲ λέγοντος, ὡς ἄκροις τοῖς χείλεσι πίνει, καὶ ἄλλως οὐκ ἂν δύναιτο, αὐτὸς ἑστὼς κάτω, ταράσσειν τὸ ἄνωθεν ὕδωρ, ὁ λύκος ἀποτυχὼν ταύτης τῆς αἰτίας ἔφη· "ἀλλὰ πέρυσι τὸν πατέρα μου ἐλοιδόρησας." Εἰπόντος δὲ ἐκείνου μηδέπω τότε γεγενῆσθαι, ὁ λύκος ἔφη πρὸς αὐτόν· "κἂν σὺ ἀπολογιῶν εὐπορῇς, ἐγώ σε οὐχ ἧττον κατέδομαι."

255 Ὄφεως περὶ κλεῖδα ἑλιχθέντος καὶ τῶν μαντέων ἀποφαινομένων τέρας εἶναι, ὁ Λεωτυχίδας ἔφη· ἔμοιγε οὐ δοκεῖ. ἀλλ' εἰ ἡ κλεὶς περὶ τὸν ὄφιν περιειλίχθη τότε τέρας ἂν ἦν.

256 Τὰν ἀναδυομέναν ἀπὸ ματέρος ἄρτι θαλάσσας
Κύπριν, Ἀπελλείου μόχθον ὅρα γραφίδος,
ὡς χερὶ συμμάρψασα διάβροχον ὕδατι χαίταν
ἐκθλίβει νοτερῶν ἀφρὸν ἀπὸ πλοκάμων.
αὐταὶ νῦν ἐρέουσιν Ἀθηναίη τε καὶ Ἥρη·
οὐκ ἔτι σοι μορφᾶς εἰς ἔριν ἐρχόμεθα.

257 Πηκτόν μοι τις ἄροτρον ἐπ' αὐχένι, καὶ ζύγα θέσθω·
εἵνεκα γὰρ τέχνης σεῖο, Μύρων, ἀρόσω.

258 α. Κράμβης ἄψωμαι, Κυλλήνιε; β. μή, παροδῖτα.
α. τίς φθόνος ἐκ λαχάνων; β. οὐ φθόνος, ἀλλὰ νόμος
ἀλλοτρίων ἀπέχειν κλοπίμους χερας. α. ὦ παραδόξου.
Ἑρμῆς μὴ κλέπτειν καινὸν ἔθηκε νόμον.

259 Νόμος ἦν Ἀθήνησι μὴ πλείους τῶν τριάκοντα ἐν δείπνῳ παρεῖναι. Χαιρεφῶν δὲ ὁ παράσιτος ἄκλητος ἐλθὼν καὶ κελευσθεὶς ἀποτρέχειν ὡς παρὰ τὸν νόμον ἐπὶ τοῖς τριάκοντα ἐπών· ἀριθμεῖτε δὴ πάλιν, ἔφη, ἀπ' ἐμοῦ ἀρξάμενοι.

260 Ζωγράφος ἄθλιος Ἀπελλῇ δείξας εἰκόνα· ταύτην, ἔφη, ἐν μιᾷ ἡμέρᾳ γέγραφα. ὁ δὲ θεασάμενος εἶπε· θαυμάζω ὅπως οὐχὶ πλείους τοιαύτας ἐν ἡμέρᾳ ἔγραψας.

261 Ἀστρολόγος δύσκολος παιδὸς νοσεροῦ γένεσιν ἐξηγούμενος τῇ μητρὶ καὶ πολυχρόνιον αὐτὸν ἔσεσθαι ἐπαγγειλάμενος τὸν μισθὸν ἀπῄτει. εἰπούσης δὲ αὐτῆς· ἐλθόντι σοι αὔριον δώσω· ὁ δὲ· αὐτίκα μὲν οὖν ἀπόδος, ἔφη, ἐὰν γὰρ τῆς νυκτὸς ὁ παῖς ἀποθάνῃ, ἀπολεῖταί μοι ὁ μισθός.

NOTES.

The large *Figures* denote the Extract, and the small the Line upon which the NOTE is made.

EX. LINE.

1. 6. καὶ δή] *and so, accordingly.*

7. ἄτριχα] from ἄθριξ *without hair.* (See θρίξ) As in the simple word, the aspirate in the θ is transferred to the κ, and ἄτριχος is used instead of ἄθρικος. Compare ταχύς, θάσσων; τρέφω, θρέψω; ἔχω, ἕξω; and in Ionic ἐνθαῦτα for ἐνταῦθα, &c.

8. ἕως οὗ] *until* (understand χρόνου) literally "up to the time at which." So in Latin *dum*, which answers to ἕως, joined with quum becomes donicum, the origin of donec *until.*

11. ἄρα] *as it seemed.*

12. τῆς ἀράχνης] Apposition. (Latin *Primer*, 90.)

2. 2. *When now the Great Bear was revolving near the hand of Bootes.*

This simply means, "When the stars were shining;" no special hour of the night could be fixed by the expression. Three small stars appearing next the tail of the Great Bear are the hand, upraised, as if to let slip dogs from a leash. Bootes represents the group of stars which comes on the meridian shortly after the Great Bear. Hence the idea (1) that he was pursuing the Bear, to which refers his other name Arctophylax Bear-Warden; (See Legend of Arcas and Callisto.) (2) That he was following, as an ox-driver (βοώτης) follows his team, with which agrees ἅμαξα (*waggon*) the other name of Ἄρκτος. The brightest star in Bootes

EX. LINE.

is Arcturus, (*ἄρκτος, οὖρος, guard*) which has the same meaning as Arctophylax.

5. *κέαται*] for *κεῖνται*. In Ionic, in the 3rd plur. of the perf. and pluperf. pass. forms, *α* takes the place of *ν*; so also in the 3rd plur. optative.

6. *ἐπισταθείς*] In Attic prose would be *ἐπιστάς*. Except in poetry the aorist passive of *ἵστημι* is only used in the strictly passive sense "placed" (as a statue.)

7. *θυρέων*] In Attic becomes *θυρῶν*; (this explains the circumflex in Attic or the genit. plural on the 1st and 2nd declensions.)

— *ὀχῆας*]would be *ὀχεῖς*. Besides the less frequent contraction in Ionic Greek, observe the use of *η* for *α* as in this piece *ἐστίην νευρή, καρδίην, ευ* for *εο* or *ου*, as *μευ* for *μου*. *ἔκοπτ' ὀχῆας* must mean that he shook the bolts by shaking the folding doors from the outside. The doors were fastened either by a bar placed in staples, or by two bolts overlapping in the middle and connected with the door by a peg, (*βάλανος*.) Sometimes too there were bolts driven down into the threshold as in our folding doors.

9. *κατασχίσεις*] Separated by the figure Tmesis (*τέμων*): So v. 15, *ἀνάψας*.

12. *κἀσέληνον*]for *καὶ ἀσέληνον*, by the figure Crasis (*κεράννυμι*.) This is shewn by the breathing over the *α*.

17. *φέροντα*] Agrees with the masculine *implied* in *βρέφος*.

18. *πτέρυγας*] Here means *the arrows*, from their being feathered.

19. *καθίξας*] A form of *καθίσας*.

23. *μεθῆκε*] Used intransitively.

28. *μέσον ἦπαρ*] Accusative of respect (Latin *Primer* 100.): *με* in preceding line is the object.

— *καρδίην*] Accus. of respect.

32. *πονήσεις*] *Will suffer. Laboro* in Latin is used in the same way. In French *peine*, (Latin pœna) means trouble or toil, a sense which our *pain* bears only in the plural.

3. 2. *διατρήσαντος*] From *διατετραίνω*. For the tenses, formed as if from *τιτράω τιτρημι*, see the simple *τετραίνω*.

4. *ἠλαττοῦτο*] *σσ* and *ττ* are equally good Attic, but of different periods, the division coming at the latter end of the 5th century, B. C. Thus the great writers of tragedy among the Athenians, and their historian Thucydides, use *σσ*; but in the time

EX. LINE.

of Xenophon and the chief philosophers, as Plato, and orators as Demosthenes, ττ was used. So also ἦ is the 1st sing. impf. of εἰμὶ of the earlier period, ἦν of the later; and when metre does not require a change, ξυν, ἐς, ἔσω belong to the earlier period; συν, εἰς, εἴσω to the later.

4. ὅρα μή] μή *whether* (after δέδοικα, ὅρῶ, implying suspicion or belief,) takes the indicative.

4. 1. γένεσις] Here means *nativity* or *horoscope.*

6. ναὶ μὰ τὴν αὐτοῦ μνήμην] *Yes, by his memory.* ναὶ μά, νὴ μά, or νη, alone in affirming, οὐ μά in denying, take the accusative of the thing or person sworn by.

— εἰ.....ἄν] The ordinary forms of conditional sentence are:—

(1) Of present time with 2 imperfects, as εἰ εἶχον—ἐδίδουν ἄν. If I had—I would be giving.

(2) Of past time with 2 aorists, (as here) εἰ ἔσχον—ἔδωκα ἄν. If I had had—I would have given.

(3) Of future, εἰ ἔχοιμι διδοίην ἄν. If I were to have—I would give. ἐὰν ἔχω (subjunctive) δώσω. If I have—I will give.

5. 1. Ῥῆνος] Rhenus, the Rhine.

— βραχέα] *Shallows.* In Latin, *brevia* is so used.

2. ἐνεσχέθη] See ἐνέχω.

3. ἐώθει] from ἔθεω. Compare ἔολπα from ἔλπω; ἔοργα from ἔργω; ἀνέωγον from ἀνοίγνυμι; ὠνέομαι, ἐωνούμην; ἄγνυμι, ἔαξα; ἁλίσκομαι, ἔαλων, ἀνδάνω, ἔαδον. These words had the digamma *F* and so in fact originally began with a consonant, and took the syllabic augment according to rule.

6. 3. οἴσειν] Fut. infin., as in Latin, after a word of promising.

— κἄν] For καὶ ἐάν. For the conditional sentence, see Note on Ex. 4, line 6.

7. 1. ἐρασμίη Κυθήρη, ἐλευθέρην, See Note on Ex. 3, Line 7.

2. πέτασσαι] for πέτασαι; 2nd sing. from πέταμαι. The Attic form is πέτομαι.

6. λαβοῦσα] *For.* Literally, *having received as a price.*

14. παρ' αὐτῷ] *In his house.* παρά with the dative=the Latin *apud*, signifying rest near a place; with the genitive, motion from the side of; with accusative, motion to, or along side of.

EX. LINE.

both of time and space.) Epaminondas rebuilt Messene on Mount Ithome, in the year 370 B. C. (See Student's *Greece*, Chap. XL.) The old city was destroyed in the First Messenian War, *about* the year, 700 B. C. (as represented in this passage.) The earliest date given is 724.

8. *εἰς ταὐτόν*] *together.* (*τὸ ἀυτόν* or *αὐτό.*) So *ensemble* in French is derived from *in-simile* used in late Latin.

This refers to the foundation of Megalopolis, as a capital city of Arcadia, in the same year as the rebuilding of Messene.

9. *τὴν αὐτονομίαν*] The article often=a possessive.

— *πρὸς ταῦτα therefore.* (On account of this.)

— *πρὸς τούτοις in addition to this.*

— *πρὸς τούτων by these.* (Of the agent, for more usual *ὑπό* and in entreaties *πρὸς θεῶν, in the name of the gods.*)

12. 2. *ἔπειθ'*] The imperfect implies that *he tried* to persuade, but had not succeeded.

3. *νόημα* (as other words formed from 1st sing. perf. passive) generally has a passive sense *thought*, here it means *the mind.*

5. *χρυσέην φαρέτρην*] See Ex. 2, line 7.

7. *προυκαλεῖτο*] From *προκαλεομαι. μάχῃ* dative of manner.

8. *κἀγὼ*] *καὶ ἐγώ.*

14. *εἶθ'*] *εἶτα* The *τ* changed to *θ* before an aspirated vowel.

15. *εἰς*] Sometimes, as here, expresses the purpose and may be translated *for* or *as.*

16. *καρδίης*] A partitive genitive of place after *μέσος.*

17. *ἔλυσε*] *slew me.* Compare the Homeric phrase, *λῦσε δὲ γυῖα* which refers to the paralysing (*παράλυσις*) of the limbs by death.

19. *βαλώμεθα*]=*προβαλώμεθα, why should I shield myself.*

14. 3. *τῶν ἀλλοτρίων*] *κακῶν γέμει.*

15. 1. Connus. A flute-player of the day.

2. *τηλικοῦτος*] *of such an age.*

3. *κρεῖττον*] See note on Ex. 3, line 4.

— *ὀψιμαθής* is a man who incurs ridicule by adopting late in life the pursuits of a young man. Compare M. Jourdain in the *Bourgeois Gentilhomme.*

16. 1. *ἐμπεσόντος*] *having arisen.* We say—"to fall *out*" in this sense. *Lat.* Accido.

EX. LINE.

2. Ἀθήνησιν] *at Athens.* An old form of the dative.

5. ἔσται τεθνηκώς] futurum exactum or future perfect—mortuus erit; πεποιηκὼς ἔσομαι fecero. So in the passive πεπράξεται, "it will have been done," or expressing rapidity, "it shall be done at once."

17. 2. περὶ θανάτου] *on a capital charge.*

All the fable is *oratio obliqua.* For this reason ἀπωσθῆναι κακοπαθεῖν, ἔχεσθαι, εἰπεῖν, οὐκ ἐᾶν, φάναι, are infinitive, and their subjects in the accusative. They should be translated in the direct.

4. πολὺν χρόνον] Accusative of duration.

5. αὐτῆς] See Note on Ex. 10, line 2.

6. ἀφέλω] The interrogative βούλει is followed by an aorist subjunctive, with ellipse of ὅπως. A like ellipse of *ut* is found in Latin frequently after *oro*, and *volo*.

7. οὐκ ἐᾶν] οὐκ ἐάω is treated as a single word, "I forbid;" and so the οὐκ is not changed to μή in the infinitive or after εἰ, as would otherwise be the case.

8. φάναι] (τὴν αλώπεκα) *the fox said.* Infinitive of oblique narration.

13. ὑμῖν] *for you.* Dative of limitation.

— κλέπτοντες] would be the gerund in Latin.

18. 2. μέλιτταν] See Note on Ex. 3, line 4.

4. τὸν δάκτυλον] Accusative of respect.

6. πεισθείς] From πείθομαι. See Ex. 7, line 2.

9. κἀποθνήσκω] καὶ ἀποθνήσκω.

11. ὃν—μέλιτταν] Double accusative, as after *factitive* verbs in Latin, (See Latin *Primer* 99) ὃν is the object, μέλιτταν the *complement* (which completes the sentence.)

14. πονεῖ] *hurts.* Transitive. Though this is rare in the active, πονέομαι is found in a passive sense. πονοῦσιν in the next line has the usual intransitive meaning.

19. 3. πτερῶν] The part by which anything is held or touched is put in the genitive. Compare Note on Ex. 10, line 2.

20. 3. τοῦ κέρως] Partitive genitive after τυχών. See Note on Ex. 10, line 2.

4. ἐδεῖτο] Understand αὐτῆς.

— ἀνούστατος] Superlative of ἄνους (ἀνόϊστατος.)

EX. LINE.

21. 2. *ἐάν τι πάθῃς*] *if you die*, lit. "if anything happen to you." So *τὸν δ'ὀλίγος στενάχει καὶ μέγας ἤν τι πάθῃ*, "He dies lamented by small and great."

This is an instance of *euphemism*, or softening unpleasant expressions or words of ill-omen, common in Greek. Compare *οἱ ἐκεῖ* (those who are there) *οἱ κατώ* (those below) for the *dead*. The same avoidance of ill-omened words is seen in many names. Thus the Furies are called Eumenides, *the kind* goddesses; a stormy sea is called Euxine, *the hospitable*.

3. *χάρισαι μοι τοῦτο*] Verbs of giving in Greek, as in Latin, are "cui quid" verbs taking an accusative of the nearer object, (the thing given), a dative of the more remote (the person to whom it is given).

22. 1. *γραμματοδιδάσκαλος*] (*γράμματα διδάσκω*)=*γραμματιστής*.

2. *ἀσθενεῖ*] In *oblique narration* the optative with *ὅτι* is used after historic tenses; but the Greeks often use the present indicative instead, to give more life to the account, as if either using the very words of the speaker or placing themselves at the time when he spoke.

23. 1. *δειλῶν δύο*] Partitive genitive after *ὁ μὲν—ὁ δέ*, the words between are absolute.

2. *καλαμῶν*] *a reed bed*. (Look out *κάλαμος*.) So *ῥοδῶν* or *ῥοδεών*, *δενδρεών*, &c. The termination *etum* in Latin has the same force.

6. *εἰ—ἄν*] See Note on Ex. 4, line 6.

24. *Κυμαῖος*] *a Cumæan*—native of Cumæ, in Asia Minor, on the borders of Mysia and Lydia. This was the parent city of Cumæ, in Campania, and the birth place of Hesiod. In later times the Cumæans, if we may judge from this story and others like it, seem to have been the "wise men of Gotham," among the Greeks.

1. *παρὰ*] *along the side of*. See Note on Ex. 7, line 14.

3. *τοῦ κλάδου*] See Note on Ex. 10, line 2.

25. 3. *Made drunk with a little dew*. The perfect *πέπωκα* signifying a complete action means, "I am drunk," (lit. I am in the condition of having drunk) just as *τέθνηκα* means, "I am dead." Compare *πέφυκα*, *δέδοικα*, *ἕστηκα*. "Having drunk," would be the aorist *πιών*. We call the cicada blessed because with a little dew it revels as a king. Such seems the idea of the first four lines.

Ex. LINE.

13. λιγυρήν] See Note on Ex. 2, line 7.

— οἴμη] *a song*, (originally a path) hence the course of a poem or song.

15. γηγενής] *sprung from the soil*=αὐτόχθων indigenous. Such the Ionians considered to be the origin of the cicada; and the old Athenians, claiming to be indigenous, wore a golden τέττιξ in their hair. Compare Ex. 97.

26. 3. τῷ Κάλλει] *to the goddess of Beauty.* Since we personify Beauty, this may not seem strange, but it is an unusual kind of personification in Greek and Latin, and is still more awkward as being a neuter word. In Latin the feminine *cupido* becomes masculine as the name of a god. Æschylus, however, personifies the neuter Κράτος.

6. Observe the middle sense of λύσασθαι to get released, *(i. e.)* to ransom. Compare among other words,—δανείζω, *I lend*, δανείζομαι, *I get lent, I borrow*; ἀποδίδωμι, *I give back*, ἀποδίδομαι, *I give back for my own interest, I sell*; φράζω, *I tell*, φράζομαι, *I tell myself, (i. e.) I think*; λανθάνω, *I escape notice*, λανθάνομαι, *I let it escape me, I forget*; μισθόω, *I let*, μισθόομαι, *I get let, I hire.* So also χράω, χράομαι, in Ex. 32.

7. καὶ—δέ] generally means, *and also.* Here the force of the words is, "and if anyone *should*," making the supposition less definite.

8. ἕξεισι] Future. Attic prose writers conjugate ἐξέρχομαι, fut., ἐξειμι; imperf., ἐξῄειν; aor., ἐξῆλθον; perf., ἐξελήλυθα; and so with other compounds of ἔρχομαι.

27. 1. τὴν οὐράν] Accus. of respect.

2. ἀβίωτον] *thought life unbearable.* Used impersonally. (Lit. "thought that it could not be lived," "non esse vivendum.")

3. εἰς τὸ αὐτό] *to the same condition.*

4. καὶ δή] *and so.*

8. συνέφερεν] *if this were not* (now as well as formerly) *expedient for you.* Therefore the imperfect is used, whereas in the 2nd part of the condition, the *advising* is a single past action, and so the aorist is used. Compare the Note on Ex. 4, line 6.

28. 2. τῶν καιρίων] *of mortal wounds.*

3. μήτι] Latin *num.*

EX. LINE.

29. 1. Darius, son of Hystaspes. See *Classical Dict.* and Nepos *Miltiades.*

5. τί βούλεται] *what they meant.* Quid sibi vellent.

6. ἢ δόντα] *than to give them and—* δόντα accus., as agreeing with the implied subject of ἀπαλλαγῆναι.

7. νοῦν] *meaning.* γνῶναι] *to determine.*

— τῶν διδομένων] *of what was offered* will give the force of the present participle.

30. 1. The Olympic Games, in honour of Zeus, were celebrated at Olympia in Elis; the Pythian Games, in honour of Apollo, at Delphi; the Isthmian, in honour of Palæmon, a sea deity, at the Isthmus of Corinth. The Nemean Games were instituted by Amphiaraus, then on his way to Thebes, in honour of Archemorus, a child killed accidentally by a serpent at Nemea in Argolis.

4. At the Pythian Games, in early times, the conqueror received a substantial reward: μῆλα therefore must mean *sheep.* A simple wreath of laurel leaves was afterwards given.

31. 1. Ἴσθμια] *in the Isthmian games.* A cognate accusative; the games constituting the victory. So in Latin, "Magna coronari contemnat Olympia."

— Πυθοῖ] *at Delphi.* Locative.

32. 2. χρήσας, χρησάμενος are explained in the Lexicon. See also Note on Ex. 26, line 6.

33. 1. κἂν] for καὶ ἐάν, *even if.*

'Rode caper vitem; tamen hinc, cum stabis ad aram,
'In tua quod fundi cornua possit, erit.'

34. 1. Compare Shakespeare's *As you like it,* Act II. Sc. VII.

— παίγνιον] *a comedy.*

2. τὴν σπουδήν] *your earnestness.*

35. 2. τὰ θηρία ἐκμαθεῖν. Sc. λέγεται.

3. ὀρχεῖσθαι] is the more general term and includes the πυρρίχη.

4. προσωπεῖα περικείμενα] *covered with masks.* περικείμενα has a passive sense and agrees with τὰ θηρία. προσωπεῖα

EX. LINE.
is an accusative of respect, found in Greek after passive verbs, "covered as regards masks, as far as masks go." The same is found in Latin poetry sometimes as,—

"Ensem accinctus."

"Lævo suspensi loculos tabulamque lacerto."

κεῖμαι is used as the perfect passive of *τίθημι*, *τέθειμαι* having a middle sense. Thus *τίθημι νόμον, I enact a law* *νόμος κεῖται, the law has been enacted.* *διατίθημι, I dispose.* *διάκειμαι, I am disposed.*

5. *πολλοῦ*] understand *χρόνου.*

6. *κόλπον*] "postquam te talos, Aule, nucesque Ferre *sinu* laxo, &c.

7. *ἐκλαθόμενοι*] See Note on Ex. 26, line 6.

— *τοῦθ' ὅπερ ἦσαν*] *as they really were.*

11. *διελέλυτο*] The pluperfect is used to express an instantaneous result.

— *τοῦ θεάτρου*]=*τῶν θεατῶν.*

36. 4. *καλὸς κἀγαθός*] (*καὶ ἀγαθός*) *upright and generous.* The words commonly form a single idea, and are the nearest equivalent to our "gentleman."

5. "*ὀυ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλω.*"
"Esse quam videri."

37. Price is expressed in Greek by the genitive.

5. *χαλκῶν*] See *χαλκοῦς.*

38. 2. *Ἀρχιάνακτα*] *object.*

2. *εἴδωλον*] *subject.*

5. *i. e.* He did not pollute the abode of the Nymphs by dying in the water.

39. 1. *ναός*] the Doric form for the genitive of *ναῦς*, is substituted for *η*. The oldest form was *νηός* shortened in Attic to *νεώς*. Notice also the omission of augment *τυψε*. *νηχεθ'* for *ἐνήχετο*. In Attic *πατάσσω* supplies the future and aorist of *τύπτω*; *πλήσσω* the perfect.

2. *ὑπὲρ*] here=*περὶ*, *about.* It does not often bear this sense in Attic, except in the orators, and then of *things* only, not of *persons.* In Latin *super* with the ablat. is used for *de*, *about* sometimes, though not in the best prose.

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3. *οὐ νεμεσητόν*] *supply ἐστί.*

4. *ἐμέλησε*] Aorist from the impersonal *μελει.* See *μέλω.*

5. *κύων ἅλιος*] *a shark.*

6. *πέλαγος*] is a neuter word of the contracted declensions: recollection of this will prevent common mistakes in the gender of the Latin *pelagus*, which, like *vulgus*, is neuter though of the 2nd declension.

5. *παναλάστωρ κηρῶν*] *the all avenging power of the Fates,* (literally personified as the "*all avenging deity.*")

40. 3. *κἄτα*] for *καὶ εἶτα* by Crasis. See Note on Ex. 2, line 12.

4. For conditional sentences, see Note on Ex. 4, line 6. The participle can be substited for the 1st part or protasis of the condition. Thus, *δεδίως=εἰ δεδιείην.*

41. 1. For Aristippus and Dionysius, See *Classical Dictionary.*

— *Διονύσιον*] Accusative of the more remote object. This double accusative follows verbs of demanding, clothing, teaching, reminding, concealing, both in Greek and in Latin. (See Latin *Primer*, 98.

2. *ἀλλὰ μήν*] *yet. μὴν* (a strengthened form of *μεν*) lays stress on what follows,— "yet you *have* said.

— *οὐκ ἀπορήσειν*] By rule *μὴ* is the negative with an infinitive, but *οὐ* is generally used after verbs of saying and thinking (unless they be in the imperative mood. Thus *φημι* or *νομίζω, τοῦτο οὐκ εἶναι, καλόν*, as though it were *οὔ φημι* or *οὐ νομίζω, τοῦτο εἶναι καλόν.*

43. 2. *ἐπώλει*] *imperfect*, because he did so from time to time, as he had occasion. If he had parted with them all at once *ἐπώλησε* would have been used.

2. *περιγενέσθαι*] *to reach*, literally "to be superior to," hence, "to become master of."

44. *δύναμαι*] is the only word in Attic beginning with a consonant, which sometimes takes *η* as its augment. In late Greek *μέλλω* and *βούλομαι* did so, but not in the Attic writers. *ἤθελον* is from *ἐθέλω.*

5. *ἀθρόας τὰς ῥάβδους*] See Ex. 10, line 5.

6. *ἐκ δευτέρου*] Many adverbial expressions are formed with the proposition *ἐκ*, denoting origin or cause, as *ἐκ βίας forcibly;*

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ἐκ τοῦ φανεροῦ, *openly*; ἐκ δευτέρου, *again*. *Ex* in Latin and *of* in English have often the same effect.

7. ἀνὰ μίαν] *one by one.*

9. τοῖς ἐχθροῖς] Verbals and their compounds in Greek take a dative of the agent, as do gerundives in Latin, which correspond to them in meaning.

46. This and the following extract are epitaphs: the dead man supposed to speak.

1. θάνον] For ἔθανον. Compare Note Ex. 39, line 1.
"Debemur morti nos nostraque."

47. 1. μέγα χαίρετε] *a long farewell to you.* The parting salutations in Greek are,—χαῖρε, "be happy," and (especially in letters) ἔρρωσο, "be strong." Latin *Vale.*

2. οὐδὲν ἐμοὶ χ'ὑμῖν] (καὶ ὑμῖν) *I have nothing to do with you*—(there is nothing common to me and to you.)

— μετά] With accusative bears all the senses of the English preposition *after*; with the genitive it means *with*; with the dative *among.*

48. Inscription on a boundary stone.

4. εἰμὶ δ' ὅλως οὐδένος] *I belong to no one at all.* ὅλως= Latin *omnino.* οὐδένος and τύχης genitive of possessor (a *subjective* genitive.) See Latin *Primer*, 127.

49. The order of words is,—αὐτὰρ ὁ οὐχ εὑρὼν χρυσὸν (ὃν ἔλιπεν) ἤψεν, &c. ὁ οὐχ εὑρών is the miser, the original possessor.

50. 1. τὸ ῥόδον] Before the letter ῥ a short vowel becomes long when it is in *arsis*; *i.e.* in the emphatic part of the foot, where the voice is raised. The subject to παρέλθῃ is ὁ βαιὸς χρόνος.

51. 1. χρησάμενος] *having suffered.* So *utor* in Latin, both words implying any sort of experience. Compare, "the uses of adversity."

52. 1. παρὰ μικρόν] *nearly*—("Differing by a little.") For παρά denoting difference, see Note on Ex. 10, line 1.

2. ἐσιέναι] A future infinitive. See Note on Ex. 26, line 8.

— πρὶν ἄν] With subj., follows a present with a negative; otherwise πρίν with optat. follows a past with a negative; πρίν takes the infinitive as a rule. The past indicative is sometimes used of a condition which has been fulfilled.

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54. 2. The infinitive ζῆν with its subject τοὺς πατέρας αὐτῶν forms a substantive, and is declined by changing the case of the article. Here it is dative after ἐπί,—*at* or *because of*. Thus, τὸ τὸν παῖδα ἀποθανεῖν ἐλύπησε, "his son's death grieved him." περὶ τοῦ τὸν παῖδα ἀποθανεῖν ἔλεγε, "he was speaking of his son's death." ἐπὶ τῷ τὸν παῖδα ἀποθανεῖν ἐλυπήθη, "he was grieved at his son's death." The Latins having no article, used the infinitive only for a substantive of the nominative and accusative case. See Latin *Primer*, Ex. 140, line 1. As an instance of the Greek usage in English these lines are commonly quoted:

"For not to have been dipped in Lethe's wave
"Could save the son of Thetis *from to die*."

4. πατραλοῖαι] Nominative of the complement. καλέομαι, like *vocor*, is a copulative verb.

55. 3. ἐπί] *for* (to the extent of.)

7. μέγα κάθαρμα] *is a great rogue*. (Look out the first meaning of the word and its derivation.)

56. 1. For Aristippus and Dionysius, see *Classical Dictionary*. — δά τι] (Sometimes written as one word διατί) *why?* διὰ with the accusative means "on account of," "for the sake of." διά with the genitive, *through*, whether of place or time, or of the agent or instrument. It originally denoted *separation*, being connected with δίς, δίχα, δύο. Hence came the sense of *going through* or of *leaving an interval*. See Note on Ex. 10, line 7; Ex. 82, line 1.

2. φοιτᾶν] Means to go constantly and is used especially of attendance on a teacher. φοιτᾶν παρά, or πρός τινα, is to attend a man's lectures, or pupil-room. Hence φοιτητής means "a pupil."

4. ἂν δέονται] In dependant sentences, which would necessarily take the subjunctive mood in Latin, the Greeks use the indicative after present and future tenses, (the subjunctive only in deliberations or with ἄν) the optative ordinarily after past tenses.

57. 2. ἔλθῃς, ἐσόρα] Observe that in prohibitions μή is used with the present imperative or the aorist subjunctive. ἐσόρα εἰς might be expected rather than πρός, but ἐσορᾶν πρός occurs in Sophocles *Antig.* 30.

4. τεθνήξει] *a futurum exactum*, or 3rd future. In words

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of which perfect has a present signification, (see Note on Ex. 25, line 3) this future has the signification of a simple future: *τέθνηκα, I am dead; τεθνήξομαι, I shall be dead.* So *κεκλήσομαι, I shall be called; κεκτήσομαι, I shall possess.*

4. *ἕως*] Latin, *usque ad.*

58. 1. *κηρόν*] Wax was mixed with colours for painting, and would be used in preparing the rouge. Honey was perhaps thought to give softness to the skin.

2. *τῆς αὐτῆς δαπάνης*] Genitive of price.

— *ὄψιν*] *a mask.*

59. 2. *κληρονόμοις—σόι*]Dative of limitation. See Ex. 17, line 13.

60. 2. *παρ' ἐμοί*] See Note on Ex. 7, line 14.

— The diphthong *οι* in *ποιῶ, τοιοῦτος, τοιόσδε διός τε* may be used short.

3. *ἡδύ*] Used adverbially. The neuters of adjectives and pronouns are so used with intransitive verbs; strictly they are cognate accusatives.

4. *μονῆς*] From the substantive *μονή*; *μόνης* from the adjective *μόνος*

61. 1. *Μελιταῖα*] Maltese. (*Μελίτη*, Malta.)

3. *κατά*] *off* (in a line with.)

8. *ὑπελθὰν*] *taking him on his back.* So in Latin, "onus subire."

10. *τὸ γένος*] Accusative of respect.

14. *φίλος—συνήθης*] This would be accusative with infinitive in Latin (with the pronoun *se.*) In Greek the nominative is used when the subject of the infinitive is the same as that of the finite verb. This is clearly seen in the example commonly given: *ὁ Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.* In Latin such expressions as, "Uxor invicti Jovis esse nescis;" "Rettulit Ajax esse Jovis pronepos," may be quoted as like constructions, but they are very rare exceptions, even in poetry.

62. 1 *πρέσβεις*] From *πρέσβυς*, always stands in place of the plural of *πρεσβευτής*. For its meaning, look out *πρεσβευτής*.

3. *εὐήθειαν*] The *εὐήθης* was originally a man of good nature one who suspected no evil, (opposite to the *κακοήθης*, who put the worst construction on everything.) Afterwards it got the sense

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which it commonly bears of *silly*, (easily taken in.) The same may be observed in the English words simple and simplicity, which will translate *εὐήθης* and *εὐήθεια*. The word *silly* itself comes from *seelig*, *holy*, and once meant *harmless*; as "silly sheep," *i. e.* harmless sheep. Compare also the expression "an innocent."

5. *τὸν ψόφον*] Accusative of the object after *καταπλαγέντες*. Since the active *καταπλήσσω*, means *I frighten*, the passive (*I am frightened*) may be used as a transitive deponent with the sense, "I fear." The same applies to the commoner words *φοβέω*, I *frighten*; *φοβέομαι*, *I fear*.

7. *εἰς τοσοῦτον*] *to such a pitch*; followed by a partitive genitive *καταφρονήσεως*. This is common after neuter adjectives and pronouns signifying quantity, both in Latin and Greek. Compare Latin *Primer*, 131.

8. *δεινὸν ποιούμενοι*] *thinking it hard*. The middle *ποιοῦμαι* ("I make for myself") has the sense I value or consider. Compare the Latin expressions *parvi facere*, &c.

10. *αὐτοῖς*] Dative of limitation. See Note on Ex. 17, line 13.

— *τὸν γὰρ πρῶτον—εἶναι*] These are the words of the frogs; accusative with the infinitive, in the oratio obliqua.

12. *συλλαμβανόμενοι* Present participle, because this was continually being done.

63. 1. Meleager speaks. This Meleager was a writer of epigrams, who lived about B. C. 60. He was a native of Gadara, in Palestine.

2. *στόργᾶς*] for *στοργῆς*. See Ex. 39, line 1. So *Ἀΐδας*, *μνᾶμα*, *φίλαν*, *κενεὰν*, *τάν*, *γᾶ*, *μᾶτερ*.

— *εἰς Ἀΐδην*] *following you to the grave*. So *εἰς Ἀχέροντα*, line 6.

4. *σπένδω*] Understand *αὐτά them*, to which *μνᾶμα* is in apposition.

5. *οἰκτρά*] Joined to *αἰάζω* and used adverbially. See Note on 60, line 3.

6. *κενεὰν χάριν*] An accusative in apposition to the object of the sentence, as—"*ἔτλη θυτὴρ γενέσθαι θυγατρός, πολέμων ἀρωγάν*," "he had the heart to sacrifice his daughter *as a help*;" or again, *Ἑλένην κτάνωμεν, Μενελέῳ λυπὴν πικράν*, "Let us kill Helen *which will be a grief* to Menelaus.

7. *ἄρπασεν*] For *ἥρπασεν*. See Ex. 39, line 1.

9. *σε*] Is the accus. of the object after *γοννοῦμαι*. Among

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the Greeks *taking a person by the knees* was the act of the suppliant; bending the knee had nothing to do with it; and "to bend the knee," (*κῶλα κάμπτειν*) in Greek means simply, "to sit down."

64. 2. *χαρίσῃ*] The subjunctive here is irregular. After a wish, which is considered impossible, the final clause (joined by *ὄφρα ἵνα* or *ὡς*) generally has the indicative imperfect or aorist.

65. 1. *Ῥόδιοι*] See Rhodus in the *Classical Dictionary*.

2. *εἰς*] *about.* (With reference to.) Compare Latin, "multa dixi *in* eam sententiam."

66. Demades and Phocion. See *Classical Dictionary*.

2. *τὸ λιτόν*] *the plainness.* Both *λιτός* and plain originally meant smooth or flat, hence unadorned.

3. *θαυμάζω—εἰ*] is generally used instead of *ὅτι that* after verbs expressing wonder, often also after verbs expressing joy, approbation, or the contrary. Compare in Latin *miror si*.

4. *πράττεις*] See Note on Ex. 3, line 4.

The point of the pieces lies in the insinuation that political offices were generally made profitable. So they might be when Philip was endeavouring to bribe all the chief men in the Grecian States. For Phocion's honesty, compare 36.

67. Agesilaus. See *Classical Dictionary*.

1. *μικροῖς τοῖς παιδίοις*] *with his children when they were little.* Dative after *συνέπαιζεν*. For the position of the article, see Note on Ex. 10, line 5; and for its possessive sense, See Note on Ex. 10, line 9.

2. *οἶκοι* (*οἴκῳ*) originally the dative singular, the termination therefore is considered long in accentuation, and thus the word is distinguished from *οἶκοι*, the plural of *οἶκος*.

68. 2. *ἄριστα*] Superlative adverb of *εὖ*. The positive adverb usually has the termination *ως*; the comparative adverb is the neut. sing. of the comparative; the superlative adverb the neut. plur. of the superlative.

69. Stesichorus, the poet, a native of Himera. Refer to *Classical Dictionary* for Himera and Phalaris.

3. *τἄλλα*] For *τὰ ἄλλα*. See *ἄλλος*.

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4. κατεῖχε] Latin *obtinebat*.

5. τιμωρήσασθαι] For the difference in meaning of the active and middle of this word see Lexicon and the Note on Ex. 8, line 5.

7. ἐὰν σύ &c.] assent is understood, "*yes, if you*," &c.

9. ἀντὶ τοῦ λαβεῖν. Compare Note on Ex. 54, line 2. Here τιμωρίαν is object, after λαβεῖν.

10. ὁρᾶτε μή] *beware lest*. Latin *videte ne*.

11. τῷ ἵππῳ] Dative after ταὐτό, *the same as*; a word of likeness or propinquity. So *idem* sometimes in Latin; "invitum qui servat idem facit occidenti." The regular construction in Greek is καί or the relative; in Latin ac (atque before vowels) or the relative.

70. 2. ἐπιστήμην] *art* or *trade*.

5. ἦν ἀροτρεύσας] may be translated as a pluperfect, but implies also continuance. Compare the use of ἔχω with an aorist participle. See Note on Ex. 94, line 2.

8. εἰς] *into the hands of*. εἰς is never used of hostile action against persons.

9. The order is ὁ θύσων τὸν βοῦν οὐκ ἐλλείψει.

— διπλοῦς] means *twice as bad*, not "twofold;" for the objection of the oxen is to the clumsiness of those who will kill them, supposing the butchers to be destroyed.

12. ὁρᾶν μή] See Ex. 69, line 10.

71. 2. ἐξισουμένην] middle voice, "trying to make herself equal."

—μῆκος accus. of respect. Compare the fable of the frog and the ox.

72. 1. ἐν ποταμῷ] Both motion to the river, and remaining there afterwards are implied.

5. διὰ τοῦτο] See Note on Ex. 56. line 1.

73. 1. περιῄει] Used as 3rd sing. imperf. for περιέρχομαι. See Note on Ex. 26. line 8.

6. ἀρκεῖ σοι εἰ] εἰ that. See Note on Ex. 66, line 3.

74. 1. εἰς. See Ex. 65, line 1.

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2. *φανέντος*] Genit. absolute, understand *αὐτοῦ*.

3. *ὅτῳ ἄρα φίλον* (*ἐστί*) "to whomsoever it *happen* to be pleasant," is the force here of *ἄρα*, much the same, as *ἦν τύχῃ*, below.

4. *ἀνθέων*] Partitive genitive. This is found in English, as, "to eat of the fruit."

7. *αυτοδεσπότης* = *αὐτοκράτωρ*

9. *ἐπιτάττω*] See Note on Ex. 3, line 4.

10. *οἶκοι*] Ex. 67, line 2.

— *διάγειν*] understand *τὸν βίον to pass their life.*

11 *ἔαρ*] *Spring* was used to express all that was bright and happy, as *ἔαρ βλέπειν*, "to look cheerful."

12. *ἐμοῦ καὶ αὐτὸ τοὔνομα*] *τὸ ὄνομα*) *even my very name.*

— *καὶ νὴ τὸν Δία γε*, "and by Zeus *too*." For *νή* see Note on Ex. 4, line 6.

13. *ἀπόντος*] may be genitive after *μεμνῆνται*: *φανέντος* must be genit. absolute: supply *ἐμοῦ*.

75. 1. *Ἀκάνθιος*] *of Acanthus.* See *Classical Dictionary.*

2. *ἱερὸν ὄπνον.* Cognate accusative. See Latin *Primer*, 97.

76. On the 300 Spartans who fell at Thermopylæ, B. C. 480.

1. *τῇδε*] *in this place.*

2. *κείνων*, of the Lacedemonians.

77. A murderer buries his victim's body: the murdered man speaks.

2. *καὐτός*] *you also.*

78. 1. *κάκ' εἰπεῖν* is treated as a single transitive verb. *ἀνθρώπους its object.* So *εὖ εἰπεῖν τινα* is used as = *ἐπαινεῖν τινά* "to praise any one." *Ῥόδιος*, *of Rhodes.*

79. Ajax killed himself by falling on the sword given him by Hector, and Hector's body was fastened to the chariot of Achilles by the belt given him by Ajax.

2. *εἰς*] *leading to.*

80. 1. *οἱ δ'*] The sailors, who used to fasten their cables to the tomb-stone, the pillar (*στήλη*) in Ex. 10, line 4.

2. *φεῦ τόλμης*] The genitive is used in exclamations *alas for.*

EX. LINE.

81. 3. *μέγα* is used adverbially, strictly it is a cognate accusative=*μεγάλην ζημίαν ἐζημιώθην*. See Note on Ex. 60, line 3.

82. 1. *διὰ χιλίων ἐτῶν*] *every thousand years* (*διὰ* at an interval of.) See Note on Ex. 56, line 1. This refers to the *Ludi Seculares*, which were celebrated at irregular intervals when any important period was supposed to be closed. Thus Augustus held them B. C. 17; Claudius A. D. 47; Domitian A. D. 88. In A. D. 248, just 1000 years after the date fixed for the building of Rome, they were held with peculiar solemnity, and to this the *χίλια ἔτη* refers, though the empire did not see a second period of 1000 years.

3. *ἄλλην χιλιετηρίδα*] *other games a thousand years hence*. *χιλιετηρίς* originally, a period of a thousand years, means also a festival celebrated every thousand years. So *πεντετηρίς* the quinquennial festival at Athens.

83. 1. *ὁπλόμαχος*] *a fencing master* (look out the ordinary meaning in the Lexicon.)

2. *προσέρχεται*] See Note on Ex. 22, line 2.

85. 2. *ἔψυχον*] *were drying*. The first sense of *ψύχω* is, "to breathe upon," whence its common meaning *to cool*. The drying effect of wind seems to be the notion from which the meaning here comes. So *αὔω*, *I dry*, is connected with *ἄω ἄημι*, *I blow*.

— *λιμώττων*] See Note on Ex. 3, line 4.

— *ἥτει αὐτοὺς τροφήν*] See Note on Ex. 41, line 1.

3. *τὸ θέρος*] Accusative to express duration of time. Compare Latin *Primer*, 102.

5. *θέρους—χειμῶνος*] Genitive to shew point of time. Here the Greeks use the genitive where the Latins use the ablative (*Primer* 120.) This may be called a partitive genitive.

86. 2. *φάραγξ κοιλώδης*] here only means, *a deep rut*. The ordinary meaning will be seen in the Lexicon.

— *δέον*] *when he ought*. (Lit. "it being his duty.") The absolute case is used of neuter participles from impersonal verbs: *δέον, ἐξόν, δόξαν, προσῆκον, παρέχον, μέλον*.

5. *καὐτός*] Crasis for *καὶ αὐτός*.

87. 2. *ὑφ' (ὑπό)* This is a late use of the preposition with the dative for the simple dative of instrument. *ὑπὸ χερσί* in

Ex. LINE.
older Greek means, "at the hands," (under the hands); in this passage it is, *with my hands.*

3. *ῥοδέη, νοτερή*] Ionic for *ῥοδέα νοτερά.*

5. *ἐοῦσα* for *οὖσα.* The participle in apposition to the subject is found with words signifying *continuance,* or the opposite, *perseverance,* and *weariness, success,* and *failure.* Thus *διατελῶ ποιῶν,* I continue to do, *πάυομαι ποιῶν,* I cease to do. *τυγχάνω, φαίνομαι,* or *δηλός εἰμι,* and *λανθάνω* have the same construction.

88. 2. *ὀξύ*] here=*ὄξος.*

1. *οἴνου*] Partitive genitive after *μικρόν.* See Note on Ex. 62, line 7.

3. *ἀπαντλήσας*] *having drained to the dregs.* *γῆρας* answers to the dregs in the metaphor.

89. 2. Instead of *βλέπω, βλέποιμι* might be expected. Optative follows optative, since the result for which the wish is made is itself in fact a wish.

90. The five games of which the *πένταθλόν* consisted are mentioned in Ex. 31, line 2. Whether the prize was given to the victor of 3 out of the 5, or some of the games were held more important than others, is uncertain.

4. *Ῥόδῳ*] See Rhodus, *Classical Dictionary.*

— *ἀνδραγαθέω*]=*ἀνὴρ ἀγαθός γίγνομαι I prove myself a brave man.*

5. *πήδημα*] Cognate accusative. (Compare Latin *Primer,* Ex. 97.

6. *ἄν ἄρα ποτὲ ἐπιδημήσωσι*] *if they should ever chance to come there* (to the country of the boaster.) *ἐπιδημεῖν* usually means, "to live at home," or "to live among." *ἄρα* as in Ex. 74, line 3.

7. *ὑποτυχών*] *interrupting*=*ὑπολαβών.*

8. *οὐδὲν δεῖ σοι*] followed by genitive=*non opus est tibi,* followed by the ablative.

9. *σοι*] See Note on Ex. 17, line 3.

91. 1. *τὸν παῖδα*] *his slave.* So *puer* often in Latin.

2. He meant to use *τί ποιεῖ* in the idiomatic sense *how are,* (Latin *quid agunt.*) The answer supposes the sense, "what are they doing."

Ex. LINE.

3. *ὁ μὲν ἄμνος—ἡ δὲ ὒς*] The words betray the fact that the "sheep" were *two* in number.

92. 3. *ἐπειρᾶτο*] See Note on Ex. 8, line 5.

4. *ἐς τὸ χεῖρον*] *for* the worse. (*ἐς* passing into.)

93. 2. *ἐμισθώσατο*] Observe in the Lexicon how the active and middle differ in sense, and compare Note on Ex. 8, line 5.

3. For *εἶγε*, and below *θάυμαζε—εἰ*, see Note on Ex. 66, line 3.

Professional mourners among the Greeks were usually women: at Athens generally Carian women.

94. 2. *λητου κόμῃ*] *in the blades of corn.*

— *εἶχε—θρέψας*] *was rearing* (having nourished, was continuing to do so.) In Greek, (chiefly in poetry) *ἔχω* is found with the aorist participle almost a perfect, but with the further idea of continuance. Compare "habeo compertum," &c. in Latin, and the use of auxiliary verbs in modern languages. The Greek usage is however different in this, that the participle is active, and in apposition to the subject; in the other languages passive, and in apposition to the object.

5. *τὸ θέρος*] *the crop.*

13. *ῥέοντα*] *shedding its grain.*

14. *πέμψειν*] understand *αὐτόν*; *se missurum esse.*

17. *ἀλλαχῆ*] *to another place*. The termination *η* in adverbs of place implies either *motion* or *rest.* (Here *motion.*) *οι*, only *motion*; *ου*, only *rest.*

18. *κοὐ*] Crasis for *καὶ οὐ.*

95. 1. *πολυπράγμων*] Here in a good sense, "curious after knowledge."

πατεῖν is used of "constantly visiting," or frequenting; hence of books=Latin *terere, to thumb.*

2. *λέγων*] *in his fable,* literally *while speaking.* This use of the participle answers to the Latin gerund. Compare such expressions as "*σχέδον ἦα κίων,*" "*ἐγένοντο πλέοντες,* &c."

4. *τὸν δὲ προκεῖσθαι τεμπταῖον*] *the body had been laid out for four days.* See Note on Ex. 35, line 4. The present is used in Greek and Latin of that which has been and is still going on; the imperfect of that which had been and was still going on.

EX. LINE.
This may either be imperfect infinitive, or historic present infinitive.

96. 1. κατεστόχαζετο] *was aiming at.* See στοχάζομαι.
— εἷλε] *mortally wounded.* αἱρεῖν frequently means, *to kill.*
3. θάνατον ἄρα, &c.] *death, as it seems, I bred for myself unwittingly.* For ἄρα, see Note on Ex. 1, line 11. For ἐλάνθανον φύσας, see Note on Ex. 87, line 5.

On this fable Waller founded his epigram on hearing his own verses badly sung:

The eagle's fate and mine are one,
Who on the shaft that bade him die
Espied a feather of his own,
Wherewith he wont to soar so high.

97. On this legend compare Note on Ex. 25, line 15.
3. φανείσης ᾠδῆς] *when the art of song had been discovered.*
— ἄρα] *as it seems.* Compare Note on Ex. 96, line 3.
4. ὥστε may be followed by an indicative (generally an aorist) in representing the consequence as an actual event, where ὥστε means little more than *therefore*. It is however rare to find it with indicative following οὕτως.
5. ἔλαθον αὐτοὺς τελευτήσαντες] *insensibly wasted away*; lit. "escaped their own notice in having died."
6. μετὰ ἐκεῖνο] τὸ γένος, Sc.
7. γενόμενον] *from their birth.*
8. ἕως ἂν] With aorist subj. *until*, with present subj. *while.*

98. 1. πολιή] A Ionic form for πολιά.
2. δι' ἣν] *owing to whom*; a sense more usually belonging to the genitive. See Note on Ex. 56, line 1. The meaning is, that Cottytaris by her age took away from Nestor the claim to be considered the most long-lived of mankind.
3. πλέον φάος] *more days.* The stag was supposed to live to a great age.
4. She was already one hundred years old, and beginning her second century. Counting by tens on each finger, and starting naturally from the left hand, the beginning of the second hundred she would count on the left hand again.
5. οἷα] *As*, neut. plur. used adverbially.
6. μή τι πέπονθε] See Note on Ex. 3, line 4; and (for the sense of πάσχειν τι) Notes on Ex. 21, line 2.

EX. LINE.

100. 2. *ἐξετάθη*] From *ἐκτείνω*.

4. Phaethon. See *Classical Dictionary*.

101. 2. *βίον*] A cognate accusative. Compare Latin *Primer*, 97.

3. *δανεισαμένη*] See Note on Ex. 26, line 6.

7. *ἐξ ἐκείνου*] Understand *τοῦ χρόνου*.

9. *θάλαττα*] See Note on Ex. 3, line 4.

10. *τῆς μὲν ἡμέρας*] Genitive of time. See Note on Ex. 85, line 5.

11. *ἐσθῆτος*] Genitive after *ἐπιλαμβάνεται*. See Note on Ex. 10, line 2.

102. 1. *Δημοσθένης*] See *Classical Dictionary*.

4. *ἐμισθώσατο—μεμισθωκέναι*] See Note on Ex. 26, line 6.

— *Μεγάραδε*] For Megara, see *Classical Dictionary*. The affix *δε* to an accusative case gives the sense of *motion towards*. (*Μέγαρα* is neut. plur.)

8. *οὐ τὴν σκιάν*] For *οὐ* with infinitive after *λέγων*, see Note on Ex. 41, line 3.

7. *εἶργον*] Notice the imperfect sense. Compare Ex. 12, line 2.

8. *ὁ δὲ μεμισθωμένος*] understand *λέγων*. Here *μεμισθωμένος* is a perfect *middle*. It must be recollected that the middle voice has no perfect, except that which is the same in form as the perfect passive; and that whenever the middle of a verb is used at all, it is possible for the "perfect passive" to bear a middle sense. Second perfects such as *λέλοιπα*, *πέπηγα*, &c., in some verbs are active in meaning, in others passive, but never middle.

9. *ἐξουσίαν*] *right of possession*.

— *ἀπῄει*] See Note on Ex. 26, line 8.

10. *εἶθ'*] *εἶτα*.

11. *ὑπέρ*] *about*. See Note on 39, line 2.

11. *ὄνου σκιά* was a proverbial expression for what was worthless, or a mere nothing. The proverb cannot be derived from this story, since it is used by Aristophanes nearly a hundred years earlier. It is difficult to see the origin of the expression, unless it is a corruption of *σκιᾶς ὄναρ* which has nearly the same meaning.

103. 3. *ἐρροίζητο* (from *ῥοιζέω*) is here deponent. Here the pluperf. with *ἄν* is used of the complete action which did not take place; the imperf. *ἐκρέματο* of the continued position. He would

EX. LINE.
have fallen, and finished falling, *i. e.* fallen to the ground, but that he remaining hanging. *Cecidisset nisi penderet.*

— *ἀράχνη*, here means the spider's web.

6. *ἑκταῖος*] on the sixth day. Compare Ex. 95, line 4.

104. 1. *οἱ κατὰ γαίας*] *ye who are below the earth;* (Ye who have gone under the earth.) *κατά* with genitive properly implies motion downwards: *οἱ κατὰ γῆς, οἱ κατὰ χθονός* are thus used in Attic both in prose and poetry.

4. *εἰκοσίπεντε*] See *εἴκοσι* and *πέντε*.

5. *ἀπέλθῃ*] subj. of deliberation, as "*τί δρῷ*," *what am I to do?* Latin *quid faciam.*

6. *λοιπόν*] or *τὸ λοιπόν, for the future* (during future time;) an accusative of duration used adverbially.

— *κἄδην*] for *καὶ ἄδην*.

105. 2. *καὶ πῶς*] *but how?* *καὶ* if before an interrogative raises an objection; if after, it asks a further question. *πῶς καὶ* would mean, "tell me besides how."

3. *ὑφήνω*] See Note on 104, line 5.

4. *ἀμφίκυρτον*] properly, *curved on both sides* (*κυρτός*.) This represents what is called, in speaking of the moon, *gibbous.* From first half-moon to full moon, and from full to second half-moon, (*i.e.* in the second and third quarters) the face of the moon presents this appearance to the earth, one side being a semicircle, the other a curve of the kind called elliptic.

106. The proclamation was made at the Olympic festival by Nicanor, whom Alexander sent after his return to Babylon, B. C. 324.

Alexander was enraged with the Thebans because they had endeavoured to throw off the yoke of Macedon, encouraged by a report of his death.

1. *κατιέναι*] fut. infin. *κατέρχεσθαι* means specially *to come back from exile.* So *κατάγειν, to bring back from exile.*

2. *Εὐδαμίδας*] See Note on Ex. 10, line 1.

107. 1. *Ἄγις*] See Agis (No. 3.) *Classical Dictionary.*

Demades was an Athenian orator, contemporary and opponent of Demosthenes.

3. *καὶ μήν*] *yet you see that,* (yet certainly.) From this meaning the words are constantly used in plays to announce the arrival of a new person on the stage.

EX. LINE.

4. *ἐφικνούμεθα*] *we get at.* For the genitive after it, see Note on Ex. 10, line 2.

108. 2. *εἰς*] *into the hands of.* See Note on Ex. 70, line 8.

109. 1. *Ἀθήνησι*] See Note on Ex. 16, line 2.

— *πρέσβεις—πρεσβευτής*] See Note on Ex. 62, line 1. See Antigonus, (No. 1) and Zeno (No. 1) *Classical Dictionary.*

3. *κοινολογίᾳ*] *general conversation.*

5. *προπιόντες*] See Note on Ex. 7, line 23.

7. *παρὰ πότον*] *at wine.* So *παρ' ὅλον τὸν βίον*, "through the whole of his life." This use of *παρά* to express *duration* comes from the sense *going along side of.*

110. 1. *Κιτιεῖ*] dat. from *Κιτιεύς of Citium*, in Cyprus, the birthplace of Zeno.

2. *αὐτόφορτον*] here has not its usual meaning, but=*αὐτῷ φόρτῳ, cargo and all.* *αὐτός* is thus used in the dative without *σύν* or the article. *μίαν ναῦν ἔλαβον αὐτοῖς ἀνδράσιν*, "they took one ship with its crew."

3. *εἰς τὸν τρίβωνα καὶ τὴν Στοάν*] *i. e.* to Stoic philosophy. *ὁ τρίβων* is the dress belonging to philosophers. *ἡ ποικίλη στοά* was the colonnade adorned with fresco paintings of the battle of Marathon, in which Zeno and his followers held their discussions, and whence his sect derived its name. There is some unfitness in thus using *ἡ στοά before* Zeno had taken to philosophy. It is said to have been frequented by poets up to that time, not by philosophers.

111. 2. *κατάξας*] takes the place of *τύψας*. See Note on Ex. 39, line 1.

112. 1. *τῇ χειρί*] See Note on Ex. 11, line 9.

2. *τῆς ῥινός*] genit. after the comparative *μικροτέραν*. Compare the Italian use of *di* after comparatives.

The Greeks use the genitive (really as a case of *ablation* or taking away) where the Latins use the ablative in the following important instances: (1) of *price*; (2) of *material*; (3) after words of *enjoying, using, needing, abounding,* of *depriving* and *filling*; (4) to express *time when*; (5) *motion from* and *distance from*; (6) *origin*; (7) after comparatives instead of *ἤ* with nominative or accusative; (8) *absolutely.* See Latin *Primer* 117, 119, 120, 121 c, 123, 124, 125.

EX. LINE.

4. ἡ ἀκόη] here means the organ of hearing, *the ear.*

113. 1. θέρους] See Note on Ex. 35, line 5.

2. τοῦ ποδός] See Note on Ex. 19, line 3.

3. ὅς] Here used as a demonstrative pronoun.

— ψιλός] Like the Latin *nudus*, means *unarmed*, or *light-armed.*

4. Ἡρακλέα] Alluding to the story that Hercules in his cradle strangled two snakes.

114. Μανῆς] A common name for a slave.

Darius] See *Classical Dictionary.*

115. 1. τρίχας] See Note on Ex. 1, line 7.

116. 1. ἐξῄει] See Note on Ex. 26, line 8.

2. θείς] *having piled*, as soldiers did when they halted. With ἀναλαβών understand τὰ ὅπλα.

3. τέλος] accus. used adverbially.

4. ὅσον δύνατον] supply ἐστίν.

119. For Alexander and Anaxarchus, see *Classical Dictionary.*

1. περὶ κόσμων ἀπειρίας] *about an infinity of worlds.* Anaxarchus was a follower of Democritus.

120. 1. Λάκαινα] *a Spartan woman.*

2. τῆς τύχης] See Note on Ex. 80, line 2.

— νὴ τὼ θεώ] *Yes, by the twin Gods,* (Castor and Pollux.) See Note on Ex. 4, line 6.

121. 1. μικρὸν ἔχειν τὸ ξίφος] See Note on Ex. 10, line 5.

2. βῆμα πρόσθες] *take a step forward.* Lit. *add a step to the length of the sword.*

122. 2. ἐνθάπερ] *just where.* περ as an affix gives a more definite sense, as ὅσπερ, *the very man who.*

123. 1. γυμνόν] Compare ψιλός Ex. 113, line 3; "relictâ non bene parmulâ."

2. ρηξαμένα] For ῥηξαμένη *having uttered* (having made to burst forth from herself.) So *rumpere* is sometimes used in Latin.

5. ποθ'] ποτί for πρός.

EX. LINE.

125. 3. *τὸ λοιπόν*] See Note on EX. 104, line 6.

126. 1. *θεός*] The God, so well represented in the statue of Phidias.

2. *Φειδία*] The vocative case.

127. 1. *Ακράγαντι*] See Agrigentum, *Classical Dictionary*.

2. *εἰς τοσοῦτον μανίας*] See Note on Ex. 62, line 7.

5. *θάλατταν*] See Note on Ex. 3, line 4.

7. *διά*] See Note on Ex. 56, line 2.

8. *οἱ ἄρχοντες*] Are here not the Archons, but=*ἀστύνομοι*, *police officers*, who had to keep order in the streets, inspect houses, &c. In many points they answered to the plebeian ædiles at Rome.

Any member of a public board (*ἀρχή*) may be called an *ἄρχων*.

10. *ἄνδρες Τρίτωνες*] See Note on Ex. 10, line 3.

11. *συγγνόντες*] *making allowance.*

13. *χάριν ὁμολογεῖν*] *to express gratitude*=gratias agere.
χάριν εἰδέναι or *γιγνώσκειν to feel grateful*=gratiam habere.
χάριν ἀποδιδόναι] *to make a return*=gratiam referre.

15. *σωτῆρας ὑμᾶς—ἱδρυσόμεθα*] *will set up statues of you as our preservers.*

128. 1. *Ἰασός*] *Iasus*, a city of Caria, in Asia Minor.

4. *δύσκωφος*] A stronger form of *κῶφος*.

— *τῷ*] Article for demonstrative.

6. *χάριν οἶδα*] See Note on 127, line 13.

7. *ὡς τάχιστα*] *as soon as.*

8. *γάρ* in questions denotes surprise, *why?*

9. *εὖ σοι γένοιτο*] Answers to the English *good bye*, and=*χαῖρε*.

129. 3. *μετάδος*] *distribute.*

4. *τὸ ζῆν*] See Note on Ex. 54, line 2.

131. On a statue of Niobe. See *Classical Dictionary*.

1. *ἐκ*] *out of, i. e.* after I was. In Latin *ex* is used in the same way—*ex nitido fit rusticus.* "After being a man of the town he becomes a rustic."

Ex. LINE.

1. *τεῦξαν*] for *ἔτευξαν*. It is a factitive verb. See Note on Ex. 18, line 11.

Praxiteles] The Sculptor. See Classical *Dictionary*.

2. *εἰργάσατο*] The following verbs take *ει* as an augment: *ἐργάζομαι, ἐάω, ἐθίζω, ἐλίσσω, ἕλκω, ἕπομαι, ἕρπω, ἑστιάω, ἔχω.* Originally they began with the digamma and took the syllabic augment, thus, *Fεργάζομαι*, aorist *εFεργασάμην*. When the digamma fell into disuse *ἐεργασάμην* remained and naturally was contracted into *εἰργασάμην*. Compare Note on Ex. 5, line 3.

134. 1. *διακείμενος*] See Note on Ex. 35, line 4.

4. *κἀκεῖνος*] For *καὶ ἐκεῖνος*.

6. *ἀπέχειν*] Means *to have in full*.

7. *ἀντιζημιῶσαι*] See *ζημιόω*.

9. *Ἀττικάς*] *supply* *δραχμας* 100 drachmas=1 mina=£4 1*s*. 3*d*.

— *ὅς*] For the demonstrative.

10. *ᾐόνα*] See *ἠιών*.

11. *εὗρε*] There is a play on two senses of *εὑρίσκω*, (1) *I find*; (2) *I fetch* (as a price.)

135. 1. *τῶν κριθῶν*] See Note on Ex. 74, line 4.

136. 1. *Λάκων*] A Spartan.

— *ἐπίσημον*] Used as a substantive, and in apposition to *μυῖαν*.

3. *μὲν οὖν*] *nay, rather*=Latin *atque adeo*, or *immo vero*.

— *ἵνα λανθάνῃς*] In Greek final sentences (expressing the purpose for which anything is done) the subjunctive with *ἵνα, ὡς, ὅπως, ὡς ἄν*, or *ὅπως ἄν* is used after present, perfect, and future, or the imperative mood; the optative after imperfect, aorist, and pluperfect. Compare with this the Latin rule for sequence of tenses, (see Latin *Primer*, § 155, and § 48, Note 1.) In Greek the purpose is also expressed by the infinitive, by the future participle, and by *ὅπως* with the future indicative.

4. *πρόσειμι*] See Note on Ex. 26, *line* 8.

5. *αὐτούς*] Subject to the infinitive *θεάσασθαι*.

137. This refers to the battle at Leuctra, in which Epaminondas defeated the Spartans, B. C. 371.

Eurotas] The river of Laconia.

EX. LINE.

138. On the statue of a dog placed on the tomb of Diogenes.

1. *ἑφεστώς*] *ἑστώς* is used in Attic as the perfect participle of *ἵστημι*. This shorter form is generally used in the dual and plural of the indicative *ἕστατον, ἕσταμεν, ἕστατε, ἑστᾶσι*, and in all other moods, *ἕσταθι, ἕστω, ἑσταίην, ἑστάναι, ἑστώς*.

2. *τοῦ κυνός*] *of the Cynic.*

3. *Σινωπεύς*] *of Sinope*, in Asia Minor, on the shores of the Black Sea.

4. *καὶ μάλα*] *certainly.*

140. 2. *Was about to meet with the unhappy fate of Astyanax*, (literally *was making a beginning of.*) Astyanax, son of Hector, was thrown from the walls of Troy.

3. *μεθωδήγησεν*] *enticed away*, literally *led in another direction.* From *μεθοδηγέω*.

— *ἡ δέ*] *but his mother.*

141. 3. *ἐπί*] *in the time of.*

5. *Ἀμαλθείας*] The horn of Amalthea, the goat which suckled Jupiter, brought to its possessor whatever he wished, like the purse of Fortunatus. Hence, "to dwell in the horn of Amalthea" means, "to dwell in the midst of plenty."

6. *ὡς πρός σέ*] *compared with you.*

9. *κανισκίον*] Diminutive from *κάνεον*.

10. *ἐν δὲ τῷ εὐωχεῖσθαι αὐτοὺς*] See Note on Ex. 54, line 2.

— *ἤνοιξε*] from *ἀνοίγνυμι*. Compare *ἠμφίεσα* from *ἀμφιέννυμι*; *ἠφίουν* from *ἀφίημι*; *ἐκάθευδον* from *καθεύδω*, *ἐκάθιζον* from *καθίζω*. The other form of this aorist is *ἀνέῳξα*.

15. *χαῖρε*] See Note on Ex. 47, line 1.

17. *λιτῶς*] See Note on Ex. 66, line 2.

142. All the fable is in the oratio obliqua, following *φασί*.

2. *ἀνεῖναι*] From *ανίημι*.

3. *ἀργυρᾶν*] From *ἀργυρέος*.

— *οὐκ εἶναι*] See Note on Ex. 41, line 2.

6. *τῆς δικαιοσύνης*] A genitive of the reason follows verbs of praising or the reverse, as *μακαρίζω σε τῆς τύχης, I congratulate you on*, or *on account of your luck.* This may be compared with the genitive in exclamations, See Note on Ex. 80. line 2.

144. 1. *ἤμην*] For *ἦν*, imperf. from *εἰμί*.

EX. LINE.

1. ἐμεῖο] For ἐμοῦ.

3. ἐμύησ' Ἑλικωνία] *initiated me in the learning of the Muses,* (from Helicon, the mountain sacred to the Muses.) Ἑλικωνία is acc. neut. plur. A cognate accusative.

4. χείλεα] i. e. *the nibs.*

— στεινόν &c.] *having made a channel for a narrow stream,* (of ink.)

5. εὖτε] *whenever.* For the usual ἐὐτ' ἄν with subjunctive. To express frequency ὅταν, ὁπόταν, or εὖτ' ἄν are used with the subjunctive following a present, or future; ὅτε, ὁπότε or εὖτε with the optative after a past tense. Here we find optative after a present.

— μέλαν ποτόν] *i. e. the ink.* The Greek word for ink is μέλαν=Latin *atramentum.* The Greeks (at least in the time of Demosthenes) seem to have kept it in cakes, and rubbed it down when it was wanted for use.

145 For Alexander and Philip see *Classical Dictionary.* The Triballi were a people of Thrace, near the Danube.

— διαπαρέντος] From διαπείρω. For the tenses, see πείρω.

146. 1. εἰ] *that.* See Note on Ex. 66, line 3.

148. 1. Ἀντίγονος] See *Classical Dictionary.*

— κυνικός] *a cynic philosopher.*

3. ἀπήντησεν] *met him with the reply.*

— οὐ κυνικόν] *does not befit a Cynic.*

150. 1. Ἀννίβας ὁ Καρχηδόνιος] Hannibal the Carthaginian. See *Classical Dictionary.*

3. τὰ σπλάγχνα] This word includes the heart, lungs, and liver of the victim, from the appearance of which omens were taken. As the appearance was favourable or not, so they might be said to *allow* or *forbid* the enterprise.

151. 2. τὸν τύπον] *the impression,* (in the sand.)

3. For the genitives after μετέχοντες and ἐφιέμεθα, see Note on Ex. 10, line 2.

152. Compare Ovid, "Nux ego juncta viæ," &c.

1. καρύη] *a walnut tree.*

2. *An amusing practice for boys in skilful aim with stones.* The line cannot be very literally translated, and all the words

EX. LINE.
must be looked out before it can be understood. *παίγνιον* is in apposition to *με*. *λιθοβλήτου εὐστοχίης* a genitive to define *παίγνιον* (to shew in what it consists) answering to what is called a *subjective genitive* in the Latin *Primer*, a genitive which plays the part of an adjective.

5. *οὐδὲν πλέον*] *there is no advantage.*

6. *ἐπ' ἐμὴν ὕβριν*] *to my own loss.*

153. 1. *ἀναιδής*] *pitiless.* *αἰδώς* is the feeling of regard for others, or for what is right and just, which restrains cruel or unprincipled actions.

154. 1. For Alexander and Miletus, see *Classical Dictionary*.

2. *Ὀλύμπια, Πύθια*] See Note on Ex. 31, line 1.

— *καὶ ποῦ*] See Note on Ex. 105, line 2.

155. *περιμένει*] See Note on Ex. 26, line 8.

ἐπίδος] The 1st aorist form *ἔδωκα* is seldom used except in the singular number indicative mood.

2. *ἤδη λαθεῖν*] The aorist with an adverb of time may be used as a perfect.

5. Join *τῶν ζώων τι*.

156. 3. *θαυμάζω—εἰ*] See Note on Ex. 66, line 3.

— *πίνακες*] Votive tablets in the shrine, such as might have been offered by men saved from shipwreck.

— *ἀνακεῖνται—ἀναθεῖναι*] See Note on Ex. 35, line 4.

157. 1. *τοῦ Ὀλυνθίου*] *the Olynthian.* Of Olynthus, in Chalcidice, on the coast of Macedonia.

3. *καλεῖται*] See Note on Ex. 22, line 2.

— *σκαιοί*] *unpolished.* From "left-handed" comes the sense *clumsy*. Compare the use of *gauche* in French.

3. *γάρ*] *yes.* This word often has an affirmative sense in answers.

158. 1. *παρά*] See Note on Ex. 7, line 14.

For Philoxenus and Dionysius (the Elder) see *Classical Dictionary*.

5. *τὴν Γαλάτειαν*] *his poem about Galatea.*

6. *ἅττα*] Neut. plur. in Attic from *τις*, the indefinite pronoun.

EX. LINE.

9. *βούλοιτο*] Optative, because ὅ has an indefinite sense, *whatever*. So ὅτε with the optative means *whenever*.

10. *παρακείμενος*] Stands for the perfect participle of the verb from which *παρατεθεῖσαν* is aorist. See Note on Ex. 35, line 4.

159. 3. *Αἰάντειον*] of Ajax. *πόληος* for *πόλεως*.

4. The order of the words is *τὸν ἐξ ἵππων συρόμενον Ἕκτορα*, literally, "him who is being dragged, namely Hector."

— *ἐξ ἵππων*] *fastened to the chariot.* The plural of *ἵππος* often bears that sense in poetry. *ἐξ* is the preposition used after verbs of fastening, hanging, &c., as in Latin *aptare e, pendere e* &c.

5. *Μαιονίδεω*] for *Μαιονίδου*. Homer was called Mæonides, from Mæonia, the ancient name of Lydia, of which country he was by many believed to have been a native.

— *διά*] See Note on Ex. 98, line 1.

6 *γαίης ἀμφοτέρης*] *both of east and west.*

3. *ὀφρύς*] Here means *pride*. Compare the English *supercilious*.

5. *μαλάχη*] In Latin *malva*.

6. *οἶδε*] *is able*, (knows how to.) In Latin poetry *scio* and *novi* are often used in this sense, and *nescio* for the opposite.

161. 1. *Σιδήτης*] *of Side*, in Pamphylia.

3. *ἐμβαλών*] *having introduced.*

5. *ἐστί*] See Note on Ex. 22, line 2.

7. *διὰ τὸ φιλόθηρος εἶναι*] See Note on Ex. 54, line 2. *φιλόθηρος εἶναι* nominative with infinitive, because it refers to the subject of the sentence. See Note on Ex. 61, line 14.

162. 3. *πλησίον*] Adverb.

3. *διαστείλας τὴν σκήνην*] *having parted the curtains of the tent.*

163. For Aristotle, Plato, Zeno, and Pythagoras, see *Classical Dictionary*.

— *τὸ Λύκειον*] The Lyceum was the gymnasium called after Apollo Lyceus, to the east of Athens. Here Aristotle taught.

4. *τὴν Ἀκαδήμειαν*] The gymnasium called after Academus. In this, and the groves round it, Plato and his successors held their schools.

EX. LINE.

4. *ἐν τῇ Ποικίλῃ*] See Note on Ex. 110, line 4.

164. 1. *Ἐπαμεινώνδας*] See Note on Ex. 10, line 1, and *Classical Dictionary*.

3. *πρίω*] See *ὠνέομαι*.

— *διαζήσεις*] In Greek *final* sentences (expressing object or intention) the future indicative often stands instead of the present or aorist subjunctive. The result then is represented as more certain.

165. For Iphicrates and Harmodius, (*ὁ παλαιὸς*) see *Classical Dictionary*.

166. 3. *πρόμοιρον*] *short lived.*

167. Epitaph on Themistocles. See *Classical Dictionary*.

1. "*ἀνδρῶν ἐπιφανῶν πᾶσα γῆ τάφος.*"

2. *δούρατα*] *ships' timber.*

3. *τύμβω*] Doric for *τύμβου*. *ταύτᾳ, βαρβαρικᾶς, στάλα* for *ταύτῃ, &c.*

6. *τἀμά*] *τὰ ἐμά—σμικροῖς i. e.* in a narrow tomb.

169. For Chabrias and Iphicrates, see *Classical Dictionary*.

1. *γραφὴν ἔφευγον*] *were being tried on an indictment.*

ὁ φεύγων is the word for the *prisoner* in a criminal case, (*γραφή*) or for the *defendant* in a civil case, (*δίκη*.) Compare the word "pursuer" for *plaintiff* in Scotch law-courts.

3. *βαδίζει*] See Note on Ex. 22, line 2.

4. *ἐὰν ἄλλο τι γνῶσι*] *if the Athenians give an adverse decision,* (other than what we wish.) A Euphemism. See Note on Ex 21, line 2.

5. *αὐχμῶντα*] *αὐχμάω=αὐχμέω,*

170. For Phocion, see *Classical Dictionary*.

3. *τοῦ μέν*] *one.*

4. *τοῦ δέ*] *another.*

172. 1. *σκεπτομένῳ*] *considering his speech.*

3. *ὅν*] In Greek the relative, when it would strictly be accusative, is often attracted into the case of the antecedent. Here *ὧν* stands for *τούτων ἅ*. The Greeks are thus able to omit the antecedent when it could not be omitted in Latin.

EX. LINE.

3. *δύναμαι*] See Note on Ex. 56, line 4.

173. 2 *ἀποθνήσκειν*] *to be put to death*, whether by hemlock or other form of execution. *ἀποθνήσκω* in Attic prose is only used of a violent death, standing for the passive of *ἀποκτείνω*. In speaking of a natural death *τελευτάω* must be used.

4. *καὶ ποῦ*] See Note on Ex. 105, line 2.

174. 2. *πατροκτονία*] Substantive from *πατροκτόνος*.

Callistratus an Athenian orator.

For the other proper names, see *Classical Dictionary*.

6. *ἐξεβάλομεν*] *ἐκβάλλω* is the regular word for "I banish," *ἐκπίπτειν* stands for its passive, "I am banished."

175 1. *κἀνυπόδητον*] *καὶ ἀνυπόδητον*.

— *Κυνικόν*] *a Cynic philosopher*.

2. *ῥιγοῦν*] *to be ill-clad*. Look out *ῥιγόω*.

176. For Timon, see *Classical Dictionary*.

2. *i. e.* Curse me as much as you like, only leave me to myself.

οἰμώζειν or *κλαιειν λέγω=plorare jubeo*.

177. 1. *ἑξηκοντούτης=ἑξηκονταέτης*.

2. *Ταρσεύς*] *of Tarsus*, in Cilicia.

After *πατήρ*, *ἔγημε* is understood. Latin *utinam ne uxorem duxisset*.

178. 2. *Τιμάνθη*] Vocat. from *Τιμάνθης*.

— *ἔθευ*] Ionic form of *ἔθου*.

3. *ὑπό*] With genit. *from* (in consequence of) not, *in the time of*.

4. *κἠν*] *καὶ ἐν*. In Attic this would be *κἀν*.

179. 2. *σκευάσαντος*] *τοῦ μαγείρου*.

4. *ἔχει*] The subject understood is *ὁ ζωμός*.

180. This refers to Dionysius, the Younger, who lived at Corinth, after he was expelled from his dominions by Timoleon. See *Classical Dictionary* for the two Dionysii and for Philip, (Philippus 2.)

2. *μελῶν*] *lyric poetry*.

— *παρὰ πόδα*] See Note on Ex. 109, line 7.

EX. LINE.

4. ἀπορῶ] *I do not understand.*

5. ἀκήντησεν] See Note on Ex. 148, line 3.

183. 2. ἐμοί] *by me.* After the perfect and pluperfect passive, good Greek prose writers generally use the dative of the agent; after other tenses always a preposition (commonly ὑπό) with the genitive.

4. μά] See Note on Ex. 4, line 6.

— ἔξεις] See Note on Ex. 1, line 7.

— παύσῃ—δρῶν] See Note on Ex. 87 line 5.

184. *i. e.* May you not from poverty become a professional musician, instead of an amateur.

185. 3. πυρί] *i. e.* the flames of the funeral pyre.

5. Κυρήνη] Cyrene in Africa, the birth-place of Callimachus, the writer of this elegy, who lived about 300—240 B. C. Aristippus the philosopher was also a native of Cyrene, but lived a hundred years earlier.

186. Archilochus of Paros wrote a satiric poem in iambics, against the family of Lycambes, who had first promised him one of his daughters in marriage, and then refused. It is said that the three daughters hung themselves. To this story allude the words of Horace:

"in malos asperrimus
parata tollo cornua
qualis Lycambæ spretus infido gener."

1. πικρὴν] Ionic for πικράν.

187. For Socrates, see *Classical Dictionary.*

3. For conditional sentences, see Note on Ex. 4, line 6.

4. ἆρά γε]=Latin *num.*

188. For Plato, see *Classical Dictionary.* (Plato 2.)

2. παρεστὼς] See Note on Ex. 138, line 1.

— οὐκ—ἦν] *would it not have been.* For ἦν ἄν. The imperfect without ἄν is sometimes so used in dialogue.

4. εἰπών=εἰ εἶπες. See Note on Ex. 40, line 4.

189. 1. Ἑρμιονεὺς] *of Hermione,* in Argolis. Pindar is said to have been a pupil of this Lasus.

EX. LINE.

3. *αὐτὸς ἔχειν*] Nominative with infinitive. See Note on Ex. 61, line 14.

191. 1. *κἀπί*] *καὶ ἐπί.*

2. *ἀπειρηκώς*] *worn out.* *ἀπαυδάω* and *ἀπαγορεύω* are the presents having this sense, *I grow weary*, or *I faint*: *ἀπεῖπον* the aorist.

5. *τοῦ ἐπικαλεῖσθαι*] See Note on Ex. 54, line 2.

— *αὐτὸν*] As the accusative of the object.

192. This is translated in 'Ionica':—

"They told me, Heraclitus, they told me you were dead;
They brought me bitter news to hear and bitter tears to shed;
I wept, as I remembered, how often you and I
Had tired the sun with talking and sent him down the sky.

And now that thou art lying, my dear old Carian guest,
A handful of grey ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales, awake,
For death he taketh all away, but them he cannot take."

4. *Ἁλικαρνησσεῦ*] *of Halicarnassus*, in Caria.

5 *ἧσιν*] Dative after *ἐπιβαλεῖ*.

6. *ἐπὶ—βαλεῖ*] Separated by Tmesis. See Note on Ex. 2, line 9.

193. On seeing the picture of one who is dead.

1. *αὐτὴν Θειοδότην*] Understand *γέγραφε, has painted* Theodote to the life.

2. *δῶκεν*] For *ἔδωκεν*.

194. On a statue of Aphrodite near the sea.

195. 1. *κατέλυσεν*] *καταλύειν* from the sense "to unyoke," (the oxen) came to mean simply *to rest* or *lodge*.

2. *ἡμέρας τινάς*] Accusative to express duration of time.

3. *χιτῶνα*] Accusative after *ἐνδυθέντα*. *ἐνδύω, ἀμφιέννυμι*, and other words which take a double accusative in the active, one of the *person*, another of the *thing*, may in the passive take an accusative of the thing. In the same way an accusative is used after *doceri* and *rogari* in Latin.

13. *ἐπέρχεται*] See Note on Ex. 56, line 4.

15. *χασμηθῶ—ἐχασμήσατο*] Some deponent verbs use the middle and passive forms of the 1st aorist alike in an active sense, as *μίμφομαι*, aorist *ἐμεμψάμην* or *ἐμέμφθην*; *πειράομαι*.

EX. LINE.

15. λύκος] Nominative of complement. Compare Latin *Primer*, 94.

20. τοῦ χιτῶνος] See Note on Ex. 19, line 3.

21. ὦ δαιμόνιε] *my friend.* The word is used in entreaty, as here, in reproaches and in irony.

23. ἐκ τρίτου] See Note on Ex. 44, line 5.

25. φάγῃ] Strictly after a historic tense the optative would be used; but see Note on Ex. 56, line 4.

196. This is a song belonging to the Dorian people, of the island of Rhodes. It appears to have been the custom for boys in the month of March, χελιδωνίζειν, *i. e.* to go from house to house carrying a swallow, and singing this song, and expecting gifts either of money or food, as children in many parts of England go with garlands on the first of May.

4. λευκά] Doric for λευκή. So λεκιθίταν, παλάθαν, καθημέναν.

6. προκυκλέω=προκυλινδέω.

8. δέπαστρον] Diminutive of δέπας.

9. κάνναστρον] Diminutive of κάνδον.

11. λεκιθίτη] Seems to have been like our *porridge* or the Latin *polenta*. It was made of pulse. A sort of porridge called *polenta* is still the food of the poor in many parts of Italy, but is generally made of Indian corn.

12. ἀπίωμεν, &c.] Subjunctive of deliberation. See Note on Ex. 12. After δώσεις understand, "we will go away."

14. τοὐπέρθυρον] Crasis for τὸ ὑπερθυρον=ὑπερθυριον.

18. φέροιο &c.] *may you get for yourself,* (middle voice) *some great boon; i. e.* the blessing which the swallow would bring for those who did not reject the singers.

197. For Apelles, see *Classical Dictionary.*

1. ζωγραφεῖον *studio.* Look out ζωγράφος.

4. τις εἶναι] *to be some one of importance.* So in Latin, "si vis esse *aliquis*."

— χρυσίον] Is wrought gold. χρυσία therefore means *golden ornaments.*

5. ταυτί] Neut. plur. from οὑτοσί This is called the demonstrative iota, because it points out more particularly. *This man here.* Latin *hicce.*

Ex. line.

5. *τρίβοντα τὴν ἄχραν*] *rubbing down the colours,* (for the painter's use.)

198. In the Sicilian *λατομίαι* state prisoners were originally employed as convict labourers. This was the fate of the Athenian prisoners, in 412, B. C. Afterwards, however, this name in Latin *Lautumiæ* was given to the great prison hewn out of the rock by Dionysius.

3. *τὴν ἀκρόασιν*] *i. e.* to hear one of the tragedies of Dionysius.

— *ὀλίγον χρόνον*] Accusative of duration.

199. For Aristippus, see *Classical Dictionary.*

2. *τοσούτου*] Genitive of price. Latin, *tantidem.*

3. *πρίω*] 2nd singular imperative from *ἐπριάμην.* See *ὠνέομαι.*

200. 1. *ἄρα*] *as it seems.*

— *σοφόν τι χρῆμα*] *wonderfully clever.* *χρῆμα* is used in this way to add force to the adjective, lit. as *μέγα χρῆμα ὑός, a great big boar* (a great affair of a boar.) Compare *μέγα χρῆμα γιγάντων* in Ex. 203, line 11.

2. *διαφέρειν*] Properly *to differ from,* means *to excel.* Compare *egregius* in Latin. So *indifferent* in modern English has a depreciatory sense.

4. *ἔχεται αὐτοῦ*] See Note on Ex. 10, line 2.

5. *αὐτῷ τῷ καλάμῳ*] See Note on Ex. 110, line 2.

6. *διείργει*] *stretches,* (the mouth.)

201. 1. *ἄσωτον—μνᾶν*] See Note on Ex. 41, line 1.

For Diogenes, see *Classical Dictionary.*

203. 2. *ὥσπερ ὕδωρ,* &c.] *as common as water for washing;* lit. *to be poured over the hands.*

6. *τὰς λευκοτάτας*] *μάζας.*

7. *παρέκειντ' ἄν*] *would lie ready.* *ἄν* here used to express a habit.

9. *ἀμήτισκος*] Diminutive from *ἄμης.*

11. *μέγα χρῆμα γιγάντων*] See Note on Ex. 200, line 1.

204. For Lycurgus, see *Classical Dictionary.* Lycurgus *No.* 2.

1. *τῆς πόλεως*] *the constitution.*

EX. LINE.

9. For this sense of πρὸς with the accusative, see Note on Ex. 10, line 9.

10. ἡμαγμένον] From αἱμάσσω.

13. συναγανακτοῦντες] See ἀγανακτέω.

14. ἐπαινέσας] *thanking them.*

20. δεινῶς διετέθη] *was strangely affected.*

205. On the difference between Greek and Egyptian customs: a Greek addresses an Egyptian.

7. ὕεια] *pork.* Neut. plur. from the adjective ὕειος.

9. τοὔψον] For τὸ ὄψον.

206. 1. μανίαν] A cognate accusative, since νοσεῖν μανίαν= νοσεῖν μανίας νόσον.

4. ἀπεγράφετο] Middle, *used to write them down in his ledger.*

208. For Ariston and Plato, see *Classical Dictionary.* Plato, *No* 2.

1. Ὑμήττῳ] Mount Hymettus, near Athens.

4. καθίσασαι] Agrees with μέλισσαι, implied in ἐσμὸς μελισσῶν. Compare φέροντα in Ex. 2, line 17.

— ὑπῆδον] *hummed.* This is an unusual meaning of the word. ὑπό in composition with words of sound denotes *answer*, or *accompaniment with the voice*, here, *lowness of tone.*

209. 3. ἐπάταξεν] See Note on Ex. 39, line 1.

— γάρ] *for otherwise.*

— οὐκ—ἂν ἐπῄνουν] with imperf. not, *would not have praised*, but, *would not be praising.*

4. For the nominative οὗτοί, see Note on Ex. 61, line 14.

211. 2. ἰδεῖν] Latin *visu.*

4. ἔστι]=ἔξεστι Latin *licet.*

212. 1. ἁμαρτάνειν] Is used with an accusative *to do wrong* as the opposite of κατορθοῦν, *to do right.* Hence the passive is used of things wrongly done.

213. 1. ἀλλὰ γὰρ] *however.*

4. ἔλυσε] Aorist to denote frequency or custom.

EX. LINE.

214. For Alexander, Ephesus, Apelles, see *Classical Dictionary*.

215. 1. *οἱ Μιτυληναῖοι*] The people of Mitylene, the chief city of Lesbos. This refers to the time of Pittacus, about 600 B. C.

2. *τῶν συμμάχων*] Not genitive after *ἀφισταμένοις*, but a partitive genitive.

3. *μὴ μανθάνειν*] In apposition to the object *τιμωρίαν*.

5. *τὸ—καταβιῶναι*] See Note on Ex. 54, line 2.

216. For Anacharsis, see *Classical Dictionary*.

217. The ancients cooled their wine either by putting snow in it, or by passing it through a strainer of linen filled with snow.

219. Stilpo, a philosopher of Megara. Crates, a pupil of Diogenes.

220. 1. *παρὰ τὸν σκοπὸν ἐκάθισεν*] Accusative because motion is implied; *went to the target and sat there*, "abiderunt se in silvis" is commonly quoted as an instance of the same construction in Latin.

2. *οὐ μὴ βάλῃ*] *οὐ μή* with an aorist subjunctive is a stronger form of *οὐ* with a future: the full construction would be *οὐ δέδοικα μή, I do not fear that*, or *οὐ δέος ἐστὶ μή, there is no fear that*.

221. 3. *κἀξευρίσκετε*] For *καὶ ἐξευρίσκετε*.

222. 1. *νὴ τὸν θεόν*] See Note on Ex. 4, line 6.

2. *πονήρῳ τῷ γείτονι*] For the force of the article in this position, see Note on Ex 10, line 5.

226. 1. *παρὰ Δι[*] See Note on Ex. 7, line 14.

4. *αὐτόν*] Is the accusative of the object after *ἀπεστρέψατο*.

7. *ὑποβλέπει*] See Note on Ex. 22, line 2.

8. *ὡς ἐπὶ τὸ πολύ*] *generally speaking*. These words are often equivalent to the English *on an average*.

227. For Alcibiades, his condemnation, and the way in which he fulfilled his threat, see *Classical Dictionary*.

229. 3. *δή*]=*δῆθεν, as he pretended*.

6. *ἤδη—ἐδωρησάμην*] The aorist joined to an adverb of time has the sense of a perfect.

EX. LINE.

230. 4. *τοῦ ὄντος*] *of that which really existed.*

231. Heraclitus was said to have wept at the follies of men, while Democritus laughed at them.

5. *τὸ μεταξὺ μεριμνῶ*] *am puzzled at the difference between you.*

6. *κλάυσω* and *γελάσω* are aorist subjunctive. The ordinary future of *κλαίω* is *κλαύσομαι*: of *γελάω γελάσομαι.*

232. For Sophocles, see *Classical Dictionary.* (Sophocles, *No.* 1.)

2. *ἐκπροχέων*] *spreading abroad.*

— *πλόκαμοι*] Here used of trees, as *coma* in Latin.

5. *ὁ μελιχρός*] *the honey-toned,* (*μέλι.*)

6. *Μουσῶν καὶ Χαρίτων*] Genitive after *εὐμαθὴν.* The meaning is, that he was at once a learned and a graceful writer.

234. 4. *ἀπόκειται*] Stands for the perf. pass. of *ἀποτίθημι.* See Note on Ex. 35, line 4.

235. 5. *συλλαμβάνων*] See Note on Ex. 62, line 12.

6. *καταναλωθέντων*] See *ἀναλίσκω.*

10. *εἰσῆλθον ἄν, εἰ μὴ ἐώρων*] In this condition the imperfect is used in the protasis, or first clause, because he still sees.

236. For Pyrrho, see *Classical Dictionary.*

237 6. *θείας*] *heaven-sent.*

9. *ὡς Βοιωτός*] The Greeks considered the Bœotians a stolid race; hence the proverb "*Βοιωτία ὗς.*" This is the allusion in the line:—

"Bœotum in crasso jurares aere natos."

The most brilliant exceptions were Epaminondas, Pelopidas, and Pindar.

10. *ἀγρίᾳ*] From the bluntness of his speech.

238. For Diogenes, Agesilaus, Epaminondas, see *Classical Dictionary.*

2. *τὰ Ἐλευσίνια*] *in the Eleusinian mysteries.* For the construction see Note on Ex. 43, line 3. The mysteries were in honour of Demeter, and part of the celebration consisted in processions from Athens to Eleusis, 12 miles distant, along what was called, the "Sacred road." Agesilaus and Epaminondas, not being

Ex. LINE.

Athenian citizens could not be initiated in the greater Eleusinia; the lesser Eleusinia was open to all Greeks.

2. *ἐν Ἅιδου*] Understand *οἴκῳ*. This is mentioned by some Greek writers, as one of the punishments in Hades. It has been adopted by Dante in the *Inferno*.

239. For Plato, see *Classical Dictionary*. (Plato, *No.* 2.)

240. Menedemus] a philosopher of Eretria, in Eubæa.

1. *τῷ σπουδαίῳ*] *the worthy* or *good man*. For the construction see Note on Ex. 44, line 9. (*γαμητέον* verbal from *γαμέω*.)

3. *φήσαντος*] *having said, yes.*

The answer is a reproof to the questioner because, as he knew Menedemus to be married, his question was impertinent.

241. For Bion and Amphiaraus, see *Classical Dictionary*.

1. *τὸν τὰ χω -a*, &c.] *i. e.* who had run through his property.

242 3. *μικροφυής*] *of small stature*, (*μικρος—φύη*.)

243. 3. *ϵκ*] *by*. This is generally expressed by the genitive alone. See Note on Ex. 19, line 3.

5. *ἐρρύην*] The Attic prose writers use *ῥυήσομαι* as the future of *ῥέω*; *ἐρρύην* as the aorist.

6. *στρεβλός*] *perverse.*

244. Epitaph for those who fell at Marathon.

1. *τὸ—θνήσκειν*] See Note on Ex. 54, line 2.

245. 1. *οὐκέτι* is formed naturally from *οὐκ—ἔτι*: when *μη* had to be substituted for *οὐ*, the word was written *μηκέτι* as though *κετι* were the termination. As another instance of words formed as if by a mistake, *ἐμποδών* may be noticed. When the preposition in *ἐκποδών* was changed, the genitive *ποδῶν* was left. Strictly of course the word would be *ἐμποσίν*.

247. For Aristippus and Diogenes, see *Classical Dictionary*.

2. *εἰ—ἔμαθες, οὐκ ἂν ἐθεράπευες*] See Note on Ex. 209, line 4.

248. For Themistocles, see *Classical Dictionary*.

3. *Σερίφιον*] *of Seriphus*. The island in the Cyclades group.

Ex. LINE.

249. For Aristotle, see *Classical Dictionary.*

2. *μήτι*]=Latin *num* or *numquid.*

— *μὰ τὸν Δία*] *no by Zeus.* See Note on Ex. 4, line 6.

3. *προσέχω τὸν νοῦν*] Latin *animadverto.*

The negative before *μά* is sometimes omitted, when a negative sentence follows; but *μά* alone never stands for *νὴ μά.*

250. 2. *ἐκκαιδεκαέτης*] *sixteen years old.* (*ἐκκαίδεκα—ἔτος.*)

— *ὡς*] *considering that it is.*

251. For Leonidas and Xerxes, see *Classical Dictionary.*

3. *αὐτὰ χάρις*] *let such gifts be,* (understand *εἴη.*)

6. *θνάσκει ζᾶλος*] For *θνήσκει, ζῆλος.*

252 1. *τοῦ Φυλλέος*] *of Phyllus,* (a town of Thessaly.)

4. *ἀρετᾷ*] *with the glory,* (the praise won by valour.)

5. *κορυσσαμένα*] *when I had prepared for battle.*

253. 8. *τῶν σκελῶν*] See Note on Ex. 19, line 3; after *ἐπιλαβόμενος* understand *αὐτοῦ.*

10. *ἀπῇει*] See Note on Ex. 10, line 4.

254. 5. *ἄλλως*] *besides.*

6. *ἑστώς*] See Note on Ex. 138, line 1.

256 1. *ματέρος*] Because Aphrodite was born from the sea.

2. *'Απελλείου μύχθον γραφίδος*] *the work of Appeles' brush.*

257. Inscription for Myron's celebrated statue of a cow. The statue is supposed to speak. The same Myron was the author of the 'Discobolus.'

2. *εἵνεκα γὰρ τέχνης σείο*] *as far as your skill is concerned;* *i. e.* by your skill you have done all that you could in making me life-like, the plough only is needed.

258. Hermes was called Cyllenius, because he was said to have been born on Mount Cyllene, in Arcadia.

3. *ὃ παραδόξου*] See Note on Ex. 80, line 2.

259. 3. *παρὰ τὸν νόμον*] See Note on Ex. 10, line 1.

4. *ἐπὼν ἐπί*] *being over and above.*

261. 1. *γένεσιν*] See Note on Ex. 4, line 1.

4. *μὲν οὖν*] See Note on Ex. 136, line 3.

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